

Dear friends the Duke of the  
 Cromwell of Scotland written  
 the 3rd of god save it  
 unto Be me

OF

CHRONICLES AND MEMORIALS OF GREAT BRITAIN  
AND IRELAND

OF

THE MIDDLE AGES.

# THE CHRONICLES AND MEMORIALS

OF

## SCOTLAND, BRITAIN, AND IRELAND DURING THE MIDDLE AGES.

PRINTED BY THE DIRECTOR OF HER MAJESTY'S TREASURY, UNDER THE  
AUTHORITY OF THE MASTER OF THE ROLLS.

ON the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

*Rolls House,  
December 1857.*



# POLITICAL POEMS AND SONGS

RELATING TO

## ENGLISH HISTORY,

COMPOSED DURING THE PERIOD,

From the Accession of EDW. III. to that of RIC. III.

EDITED

BY

THOMAS WRIGHT, ESQ., M.A., F.S.A., HON. M.R.S.L., ETC.,

CORRESPONDING MEMBER OF THE INSTITUTE OF FRANCE,  
(ACADEMIE DES INSCRIPTIONS ET DES BEAUX-ARTS.)

PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S  
TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

VOL. II.

LONDON:

LONGMAN, GREEN, LONGMAN, AND ROBERTS.

1861.

## CONTENTS OF VOL. II.

---

	Page
INTRODUCTION . . . . .	vii
1. COMPLIMENTARY VERSES ON KING HENRY IV.; by John Gower . . . . .	1
2. ADDRESS OF JOHN GOWER TO HENRY IV. . . . .	4
3. JACK UPLAND . . . . .	16
4. THE REPLY OF FRIAR DAW TOPIAS, WITH JACK UPLAND'S REJOINDER . . . . .	39
5. ON THE EXECUTION OF RICHARD SCROPE, ARCH- BISHOP OF YORK . . . . .	114
6. ON THE DEATH OF HENRY IV.; by Thomas of Elmham . . . . .	118
7. ON THE BATTLE OF AZINCOURT . . . . .	123
8. EPIGRAM ON THE BATTLE OF AZINCOURT . . . . .	127
9. THE FRENCHMAN TO THE ENGLISHMAN . . . . .	127
10. ON THE LOLLARDS . . . . .	128
11. ON THE DEATH OF HENRY V. . . . .	129
12. EPIGRAM ON THE ASSUMPTION OF THE ARMS OF FRANCE . . . . .	130
13. ON THE ENGLISH TITLE TO THE CROWN OF FRANCE . . . . .	131
14. TO KING HENRY VI. ON HIS CORONATION . . . . .	141
15. ON THE CORONATION OF HENRY VI. . . . .	146
16. ON THE DUKE OF BURGUNDY . . . . .	148
17. PHILIPPE OF BURGUNDY AND JAMES OF SCOTLAND . . . . .	150
18. ON THE SIEGE OF CALAIS . . . . .	151
19. THE LIBEL OF ENGLISH POLICY . . . . .	157
20. LAMENT OF THE DUCHESS OF GLOUCESTER . . . . .	205
21. ON THE PROSPECT OF PEACE . . . . .	209

22. ON THE TRUCE OF 1444 . . . . .	215
23. ON THE POPULAR DISCONTENT AT THE DEFEAT IN FRANCE . . . . .	221
24. ON THE ARREST OF THE DUKE OF SUFFOLK . . . . .	224
25. ON BISHOP BOOTHBY . . . . .	226
26. A WARNING TO KING HENRY . . . . .	229
27. VERSES AGAINST THE DUKE OF SUFFOLK . . . . .	231
28. ON THE DEATH OF THE DUKE OF SUFFOLK . . . . .	232
29. ON THE CORRUPTIONS OF THE TIMES . . . . .	235
30. ON THE CORRUPTIONS OF THE TIMES . . . . .	238
31. AGAINST THE LOLLARDS . . . . .	247
32. TO THE KING . . . . .	248
33. A POLITICAL PROPHECY . . . . .	249
34. AGAINST THE FRIARS . . . . .	249
35. ON THE CORRUPTION OF PUBLIC MANNERS . . . . .	251
36. EPIGRAMS ON THE PUBLIC EXTRAVAGANCE . . . . .	252
37. ON THE TIMES . . . . .	253
38. ON THE TIMES . . . . .	253
39. ON THE PROCESSION TO ST. PAUL'S OF THE RECONCILED PARTIES . . . . .	254
40. EPITAPH FOR RICHARD DUKE OF YORK . . . . .	256
41. ON THE CIVIL WARS . . . . .	258
42. A POLITICAL RETROSPECT . . . . .	267
43. ON THE RECOVERY OF THE THRONE BY ED- WARD IV. . . . .	271
44. ON ENGLAND'S COMMERCIAL POLICY . . . . .	283
<hr/>	
GLOSSARY AND INDEX OF MEDIEVAL LATIN WORDS . . . . .	291
GLOSSARY AND INDEX OF OBSOLETE ENGLISH WORDS . . . . .	301
INDEX . . . . .	340

## INTRODUCTION.



## INTRODUCTION.

JOHN GOWER was the principal political poet of the reign of Richard II. His writings of this class are nearly all in Latin verse, and ostentatiously designed for the most educated classes of society, and he was no advocate of the popular cause, but was evidently guided by his personal partialities to the nobles who led the opposition to the court; yet the changes in his political views were coincident with those which agitated society during Richard's reign. In its earlier period he had written in praise of the young monarch, and sought court favour; but, as we have seen in our former volume, he subsequently took part warmly with the opposition, and attached himself to the party of Henry of Lancaster, and the last of his Latin poems written before the accession of that prince to the throne are bitterly hostile to the person and government of king Richard. The present volume opens with the latest known of these Latin poems, and probably the latest which ever came from his pen. They were professedly written to glorify the new monarch, by commemorating the ruin which had threatened the kingdom under his predecessor, the patriotism and courage Henry had displayed in saving it, and his just title to the crown. We have, however, another poem by the same author, addressed also to Henry IV., but written in English. In this

John  
Gower.

COMPLI-  
MENTARY  
VERSES  
ON KING  
HENRY IV

ADDRESS  
OF JOHN  
GOWER TO  
HENRY IV

Gower begins by pointing out the manifest interposition of God, in promoting that prince to the sovereignty of his country, and he urges this circumstance, whereby the people had been no less evidently saved from tyranny and oppression, as one of the strongest proofs of his right to the crown, and at the same time as a substantial ground for the hope that the new government would be prosperous and beneficial to the country. England was still at war with France, but this had been carried on without honour to our country, and Gower expresses the strong feeling of the people in general, in his earnest desire for the establishment of peace. He recommends the king to petition heaven for wisdom in ruling his own people, rather than for the faculty of conquering others. Solomon, who had his choice, chose the former, and his reign was one of peace and glory. Alexander chose the other alternative, and was enabled to carry his conquering arms over the whole world; but, says our poet, the world was then all heathen, and full of sin and confusion, but now, under Christ's faith, everybody is bound to eschew war and to seek peace. The advantages of peace are contrasted in some rather vigorous lines with the injustice and tyranny of war; and the poet advises the king against taking to his councils any partizans of the latter. Christ, he says, came into the world to establish peace, so that war is contrary to our faith; and yet, at this time war prevailed throughout Christendom, and even in Christ's church itself, which was then disputed between two rival popes. Where there was disease in the head, the body must needs suffer; and under these circumstances it behoved the Christian kings to promote peace among themselves for two causes; first, for the protection of the church against internal division; and, secondly,

to defend Christendom against the infidels, who at this time were making dangerous attacks upon it. These blessings were to be hoped from the known character of Henry of Lancaster.

The only manuscript of this poem with which I am acquainted is contained in a volume in the library of the duke of Sutherland at Trentham in Staffordshire, which was made well known by Wharton as containing Gower's French sonnets<sup>1</sup>. There appears sufficient reason for believing this manuscript to have been presented to king Henry, after his accession, by the poet, who seems to have been rather vain of his French verses, and the two pieces here printed were probably written on the occasion. They are accompanied by a shorter piece, in Latin elegiacs, here given at the end of the English poem, in which Gower states, that at this time, which was the first year of Henry's reign, he was struck with blindness; and he complains of old age (*torva senectus*), and announces his resolution to write no more, but to leave literature to a younger generation. In fact, there are reasons for supposing that he must now have been considerably advanced in years—perhaps not far short of eighty; he died in 1408.

Gower, though, as a layman, conscious of many abuses in the ecclesiastical state, and wishful for their reform, was still a staunch catholic, and no favourer of what he considered as innovations in religion, and he urged the king above all other things to give the whole support of the secular government to the church. Henry's father, John of Gaunt, had been notoriously a favourer of the Wycliffites; and Henry himself, previous to his accession to the throne, had not been considered a very zealous son of the church;

<sup>1</sup> These were printed by the late duke of Sutherland, when earl of Roxburgh Club.

New Act  
against the  
Lollards.

so that, at the opening of his reign, the religious reformers took courage, imagined that they were at least sure of toleration, and employed themselves with extraordinary activity in spreading their doctrines. But, to their great disappointment, they soon found their mistake. Henry is accused of having deliberately purchased the support of the Romish clergy in his designs upon the crown by at least a verbal engagement to suppress the sect of the Lollards, and all other heretics; and, be this as it may, the clergy began immediately to display an active spirit of persecution which rendered it not improbable, and the commencement of his reign was marked by a statute against the religious reformers of a severity then unexampled. By the Act of the 2nd Hen. IV., chapter 14 (A.D. 1400), heretics were ordered to be punished by burning at the stake, and this cruel law was immediately carried into effect in the case of William Sautrey, a parish priest convicted of heretical opinions. These proceedings naturally carried consternation among the Wycliffites, but, as is usually the case, persecution on the one hand only increased and embittered the zeal of the persecuted, while some acts of severity on the part of the crown against a few Romish ecclesiastics who had engaged in treasonable conspiracies encouraged them still to hope for a change in their favour. Under these circumstances the Wycliffites slackened nothing in their activity, but they united more warmly with those who were struggling for social and political liberty; and the popular dislike to the Romish priesthood, and especially to the four orders of friars with whom people came into closer communication, was greatly increased. The watchword of this party was still the same which had been raised with so much vigour in the poem of Piers Ploughman, and which demanded the emancipation of the oppressed peasant. But the name of Piers Ploughman had been



exchanged for that of Jack Upland, which was exactly equivalent, as it signified simply Jack the countryman, Jack Upland, or Jack of the country, in contradistinction from the town. About the date just mentioned there appeared a poem under this title in alliterative verse, intended evidently to be circulated among the populace, in which the popular character, Jack Upland, is introduced propounding the various heads of the complaints of the Wycliffites against the Romish church in a series of questions addressed to the friars, who were the most active agents against the professors of the new opinions. This poem appears to have given great alarm, or offence, to the friars, one of whom, whose real name, it is intimated, was John of Walsingham, but who wrote under the assumed and more popular name of Daw Topias, put forth a reply to these questions, compiled in exactly the same style, but sprinkled here and there with rather violent abuse of Wycliffe and the Lollards. A Wycliffite took up the cudgels immediately, and retorted in a similar style, and this last writer alludes to an event as then recent which seems to fix the date of all these pieces to the year 1401. Of the first of these no manuscript appears now to be known, but a copy had been found in the sixteenth century by Stow, and was inserted, without any reason, in the folio black-letter edition of the works of Chaucer. The other two, which may be considered among the most remarkable of the popular records of the history of the religious movement during this period, are preserved in a contemporary manuscript in the Bodleian Library, in which the friar's poem occupies the page of the vellum, and the reply of the Lollard is written in a smaller hand in the margins above and below. It was the common practice to write the alliterative poetry as prose, with a slight stroke of the pen to mark the divisions of the lines. Such is the case with the manuscript in the Bodleian Library,

where the divisions of the lines are very distinctly marked. But the copyist of the first poem for the edition of Chaucer, who evidently understood the English of his original imperfectly, and was not at all acquainted with the principles of the old alliterative verse, had really mistaken it for prose, and not only copied it for such, but substituted for the obsolete words with which this class of poetry abounded others which were then better known, and often paraphrased the language in the belief that he was making it better understood. Thus in some parts all traces of its metrical character is lost, and we may judge in many cases how much it is corrupted by comparison with the quotations from it in the structures of "Daw Topias." At the same time it must also be remarked that with the beginning of the fifteenth century the alliterative verse began already to be written very loosely, and, the rhythm being preserved, the alliteration was often left imperfect, or entirely neglected.

JACK  
UPLAND.

To begin with Jack Upland, the popular satirist commences with stigmatizing the church of Rome as Antichrist and his disciples, and complains that the worst of these "diverse sects" were those last brought in, the different orders of friars, who neither showed obedience to the prelates of the church nor allegiance to the crown, but sought only to indulge their own selfishness, while they pretended to have the power of selling heaven and earth to whom they liked. After taunting the friars with their great pretensions to knowledge, he proceeds to put certain questions to them, requiring that the answers should be grounded "in reason and holy writ." His first question is a very simple one—if there be so many different religious orders on earth, one must be supposed to be better than another, or there need have been no more than one; and if these orders are not better than the order

which Christ himself founded, namely the Gospel, why should they choose any one of them in preference to it? Moreover, for which should a friar be more severely punished, for breaking the rules of his order or for breaking God's commandments? He asks further, why should a friar be considered an apostate for leaving one order for the purpose of joining another, where they were all considered to belong to Christ's church? In a number of consecutive questions, the friars are accused of placing their religion in their habit, and of furnishing themselves with clothes of rich materials for no other cause but vain-glory; of placing undue importance in vain things, such as particular colours of cloth and particular places; of obtaining dispensations from duties which were uneasy to them; and of pretending to embrace with their profession a life of mortification—to be as dead men; whereas they were the most active beggars alive, and, instead of graves, which were appropriate to dead men, they affected to live in mansions which exceeded in extent and splendour the palaces of the greatest nobles. As proofs of the selfish motives of the orders of friars, it is stated that fixed districts were farmed out to certain limitors, or begging friars, as the name intimates, and that they were not allowed to trespass within each others' limits; that they were exempted from the visitations of the bishops; that they sold for money, and never gave in charity, letters of brotherhood, by which people were entitled after death to a share in their merits; and that they induced people to give them large sums of money for their prayers, on the assurance that these would bring them out of purgatory or hell, while they were ignorant where they should go themselves. Jack Upland asks, with some reason, why, if they had this power, they should not employ it out of love for their fellow men as well as for gain. They are accused also of

Pretensions  
and mo-  
tives of the  
friars.

Their simony.

"stealing" men's children in order to bring them up in their order, a charge which is proved to be true by a collective force of contemporary evidence. They sought only to perform the two sacraments, shrift and burial, which brought in most money; and only, therefore, to those who could pay, rejecting the poor. "According to your own doctrine," says the reformer, "holiness consists in poverty, and why, therefore, do you refuse to receive for burial those who are poor?" The friars, we are told, disapproved of preaching, and condemned the secular priests who practised it; they sold God's mass for a penny, and therefore set that sum either on "God's body," which was worse than the crime of Judas, who sold it for thirty pence, or sold their labour, which was bribery and covetousness, or sold the service of the church, which was simony; they entered in their table books the names of those who purchased their pardons, as if God was not likely to remember them; and they justified their system of mendicancy by the example of the Saviour, who, they pretended, had gained his living on earth by begging. In some further questions these particular charges are dilated upon; the reformer complains that the multiplication of friars and other ecclesiastics was an unnecessary and unjust burthen upon the people, and alleges that when Christ had but twelve apostles and a few disciples his work was done much better than since the number of workmen had been so greatly increased. Just as a man works better with four fingers and a thumb to his hand, than he would if the number were doubled; so the superfluity of workmen in the church only encumbered it and made it inefficient. These unworthy workmen looked up the bible from those who were able and willing to read and preach it, and persecuted as heretics those who sought to make its doctrines public. The reformer again repeats the charges that



the friars only sought riches and self-indulgence; that one of them who brought home most money to his house received full absolution for whatever error he might have committed in obtaining it; that they neglected the poor, and chiefly sought out rich men, who could afford to pay them well for their religious consolations; and that these consolations were of such a kind that they encouraged lords and ladies to sin worse than before, instead of amending their lives; and he then again puts some home questions to the friar as to the superiority of one religious order over another. If the friar replied that his own order was the best, he assumed that the other orders were inferior to it; whereas each friar of one of the other orders would give him the lie and say that his own order was best; yet one only could be the best, and therefore three must be false, while there was no means of knowing which was the true one. And this contradiction between the orders was so great that a friar who left his own order to enter another was looked upon as an apostate. Also these orders and rules were assumed not only to be superior to one another, but to be superior also to that rule which had been given by Christ, otherwise why did they not follow Christ's order in preference to all others? Thus it was assumed that St. Francis or St. Dominic was superior in power and knowledge to God himself, an evident blasphemy. "Canst thou, friar, point out any default in Christ's rule of the Gospel, with which he gave all men the certain power to be saved, if they kept it to their ending? If thou sayest it was too hard, thou accusest Christ of untruth; for he said of his rule, 'My yoke is soft and my burthen light.' If thou sayest that Christ's rule was too light, that cannot be alleged as a fault, for it only made it the easier to keep. If thou findest no fault in Christ's rule of the

Their contradictions and pre-sumptuousness.

" Gospel, since Christ himself said it is light and  
 " easy, what need was there for the founders of  
 " orders of friars to add other rules to it, and so  
 " make a harder religion to save friars than the re-  
 " ligion of Christ's apostles by which his disciples  
 " obtained salvation?"

REPLY OF  
 FRIAR  
 DAW TO-  
 PIAS, AND  
 JACK UP-  
 LAND'S RE-  
 JOINER.

These questions of Jack Upland are put simply, and in a form to be easily understood by minds not accustomed to abstruse reasoning. His opponent, Daw Topias the friar, shows far less temper, and an inclination to browbeat rather than to convince or persuade. He begins by lamenting the degraded state of society which rendered it necessary to reply to such questions, and he reproaches the Lollards in rather abusive language, alleging that Jack Upland's questions were ignorant and foolish, and proclaiming his readiness to answer them, although himself only a "lowd" or uneducated friar. It was, in fact, an attempt on the part of the Romish clergy to encounter the reformers in their own popular field. Daw Topias denies that the friars were other than liege subjects to the king; and asserts that they professed obedience to the bishops, though not in the same degree as the secular priests, inasmuch as holy church had given them exemption. Jack Upland, who repays the friar with language as rude as his own, replies that their non-allegiance to the crown—meaning thereby disobedience to the laws of the realm—was notorious; for when a friar lay under the charge of any crime or vice, his prior took him out of the hands of justice, without the king's authority, and thus, however guilty, he escaped punishment. "Oft," says he, "ye seduce men's wives, and are put in the stocks, but your captains, or superiors, lay claim to you and ask no leave of kings." In reply to the charge of laziness brought against the friars, Daw alleges that each class of society had its particular province, and that, as in a

Disloyalty  
 and lazy-  
 ness of the  
 friars.

man's body, the hands were made to work for the support of the head and the feet and the eyes, so the common people were made by God to labour for holy church and the aristocracy. To this it is answered, that St. Paul and the apostles gained their living by the labour of their hands, and that yet at the same time they performed the duties of the ministry much better than the clergy of modern times, and hated above all things such "bold begging" as was practised by the friars. "You accuse us," says the popular advocate of the old religious system, "of being confounders of prelates and lords . . . but give us any examples of prelates or lords thus confounded." But since that wicked worm named Wycliffe began to sow the seed of schism in the earth, sorrow and ruin have made their appearance everywhere, and are bringing disgrace equally upon lordship and prelacy." On the question of selling the sacraments by simony, the friar endeavours cunningly to throw this charge upon the parish priests, alleging that the only sacrament the friars had to dispense was the absolution of sins; and in retaliation for the charge of interfering unduly in families, he accuses the Wycliffites of seeking to make converts of women, with an evident intimation of something further, which is not declared openly. We know how many women embraced the opinions of the Wycliffites, and suffered martyrdom for maintaining them. In reply, the advocate of the reformation repeats the charge of incontinence against the friars, and offers to forfeit a hundred pounds if the friars can fix a similar charge on any member of the sect of Lollards. Daw justifies the splendour of the ecclesiastical buildings by the example of Solomon's temple, and passes on to a long string of more abuse of the reformers, who, he says, were the plagues sent upon earth by the "blastes" of the seven angels in the Revelations. "The third

Attacks  
upon Wy-  
cliffe

Splendid  
buildings  
of the  
friars.

“ angel sent down a star from heaven, fiercely burn-  
 “ ing as a brand, it was called wormwood; this truly  
 “ was Wycliffe your master; he shone brightly in  
 “ appearance at his beginning, but by his false  
 “ doctrines afterwards he created much trouble, and  
 “ by his rash presumption fell from the church . . .  
 “ The heretics Maximinus and Manichæus never  
 “ caused more mischief.” This attack on Wycliffe  
 roused the indignation of the reformer, who replies:  
 “ I wonder, Daw, thou darest thus to lie on so great  
 “ a clerk, who was known well in his time by rich  
 “ and poor as a virtuous man, but thou, as blind as  
 “ Bayard, barkest at the moon, like an old miller’s  
 “ dog when he begins to doat. But I know well  
 “ that thy barking, however loud thou liest, will not  
 “ diminish this saint, who lived and taught so truth-  
 “ fully.” After several pages of general abuse, the  
 apologist of the friars returns to the questions of the  
 reformer. He justifies the number and diversity of  
 the religious orders by alleging the various orders  
 of angels in heaven, and he proceeds to give an ex-  
 planation of the former, which was certainly not  
 calculated to satisfy one of the reformers. His own  
 order, he says, was that of Christ, who taught  
 obedience, chastity, and poverty. “ Nay,” is the reply,  
 “ there is hardly an individual in thy order who can  
 “ boast of possessing these three virtues, in regard  
 “ to which ye rather follow Antichrist than our  
 “ Lord Jesus. As to chastity of body, ye break it  
 “ continually; and ye have no chastity of soul, for  
 “ ye forsake Christ your spouse, and are become  
 “ apostates from his church. In respect to true  
 “ poverty, ye are the most covetous men in the  
 “ world, for what with simony, and with begging,  
 “ and with selling absolutions, you plunder both  
 “ great and small.” Daw alleges further, that  
 Christ ordained two manners of life, the one con-

Wycliffe  
defended

Vices of  
the friars.

templative, the other active, to the former of which the monks belonged, while the latter was represented by the friars. He represents their begging as the collecting of alms, and refuses to tell what they themselves gave to the poor, on the plea that charity should be exercised in secret. He defends the richness of the cloth worn by the friars, and explains the different parts of the costume symbolically, retaliating upon his opponent by sneering at the Lollards for affecting to dress in plain grey, which, he pretends, was intended to imply simplicity, while the wearers were ravenous wolves in Christ's fold. Others of the peculiar observances of the friars are explained in much the same manner, or defended in general terms, mixed with a large amount of abusive language addressed to the Lollards; to which his opponent replies with not much more temper, and utters a prophecy, not unlike that which has been so often remarked in the older poem of *Piers Ploughman*; "and yet," he says, "the time shall come when Josiah shall reign, and make an end of such fiends, and restore Christ's rule."<sup>1</sup>

The friars were celebrated for the splendour of their conventual buildings, and this circumstance furnished a never-failing ground of attack to the reformers. It is one to which both the advocate and the opponent recur; and the former finds a rather singular reply to the charge of lavishing money on these great

<sup>1</sup> The passage in *Piers Ploughman* is as follows:—

"Ac ther shal come a kyng,  
" and confesse yow religiousen,  
" and bete yow as the Bible  
" telleth  
" for brekyng of yowre rule;  
" and amende monyals,  
" monkes and chunons,

" and puten to his pennance  
" ad pristinum statum ire.

" And thanne shal the abbot of  
" Abyngdone,  
" and al his issue for evere,  
" have a knock of a kyng,  
" and incurable the wounde."

*Piers Ploughman*, p. 295.



The splend-  
id build-  
ings de-  
fended.

Hostility  
of the friars  
to the  
parish  
priests.

edifices instead of expending it in charity to the poor. "Jack," he says, "is not a man better than a rude beast? Yet you"—of course, addressing him in his assumed character of the uplandman or ploughman—"make a shed for your sheep, and a stable for your horse; and meanwhile there is many a man who has no roof over him, but the open air only is his house, and the beasts stand covered. Why dost thou not house the poor man as well as thy beasts?" The reformer finds a ready answer to this "monkey's argument," as he calls it, by which, he says, it might be proved that "he that drinks a quart of wine, must needs drink a gallon. But I grudge no reasonable house; and, though you speak scornfully of it, I have a sheep-house, for which I have better warrant in God's law than you have for your Cain's castle. I thank God, I built it with honestly gotten goods; but you built yours with the produce of begging, contention, and robbery." It is curious enough that the friar here—for there can be no doubt that it was the *bonâ fide* composition of one of the order who chose to encounter the popular preacher on his own ground—not only uses arguments which are in general very easily demolished, but he loses few occasions of displaying a feeling of spiteful hostility, which is known from other sources to have existed, towards other orders of the Romish clergy. In an earlier part of his writing, when accused of selling the sacraments, he attempts to throw this charge upon the parish priests; and now, in reply to the charge of farming out the country in districts to the limitors, he asserts that this was not done by the regular friars, but suggests that it was probably done by the pardoners, and the friars of some less regular orders. The clergy claimed a general exemption from secular taxes, and, when reproached with the example of Christ, who caused his disciples

to pay the tribute to the emperor, our Daw T pretends that the Saviour did not do this as a duty, but merely as a matter of policy, that it might not be made a charge against him in his trial before Pilate. At length we come to the grand charge of kidnapping the children of people of property in order to bring them up in their order, with a view, of course, to future profit. The existence of this practice is notorious, for it was a subject of complaint not only with the Lollards, but with the commons assembled in parliament, who proposed an act forbidding the reception into the orders of friars of any men under twenty-one years of age; but the king, ruled by his fear of the clergy, gave only a partial assent; and it was enacted that in future no boy under the age of fourteen should be received into an order. Daw Topias, therefore, does not attempt to deny the fact, but he justifies it in rather a singular manner by the example of Christ. "Thou accusest us," he says, "of felony, for stealing children to draw them to our sects. I hold it no theft to draw people towards God, unless you call Christ a thief, who did the same, saying to the rich man (Matt. xix. 21): 'Go and sell thy goods, and give them to the poor, if thou wilt be perfect; and afterwards follow me, and be my disciple.' And, in the same gospel, see what he saith also (Luke xiv. 26): 'Whoso forsaketh not his father and his mother, his son and his daughter, his sister and his brother, his land and his tenements, and himself also, he is not worthy to be my follower.' And again he said to his twelve chosen (John xv. 16): 'Behold, from the world I have chosen you all, that ye go and bear fruit, and your fruit may remain.' And thus to plunder the world, and spoil it of its subjects, it is no robbery, but theft approved by Christ." In regard to the keeping of prisons by the clergy, Daw Topias argues that they

Kidnap-  
ping of  
children.Defended  
by the  
friars.

have the same right to have prisons as the secular authorities. For, he says, if we take the Gospel literally, neither emperor nor king would have the right to imprison or put to death, but only to reprimand offenders, and then set them at liberty; whereby murderers, robbers, and all kinds of malefactors would go unpunished. The pope, the archbishop of Canterbury, and the bishops in general had, he says, their prisons with the king's permission; and it would be a bold thing to pretend that this was contrary to God's law. But his opponent replies that the two cases were very different, that the sentences and punishments of the bishops were arbitrary and unjust, and generally directed against the innocent; whereas the king caused the law to be executed by judges who were bound to administer justice with impartiality, "as he did now" lately, when he hanged you traitors." Some friars had been hanged for treason in the course of the year 1401.

The remainder of this very curious poem is chiefly occupied with a defence of the various means by which the friars obtained money, and of the use they made of it. Daw Topias justifies the style of preaching of the friars, and the character of their sermons, which had become a subject of ridicule to the reformers, by urging that the means are justified by the end; and that if the people were taught the right faith, it mattered not how they were instructed in it. On the other hand, he accuses the Wyclifites of having conspired to destroy Christ's church and turn it to idolatry; and adds that he considers it more "wholesome" to pursue a heretic to prison, or to the fire, than even to consecrate a church. In answer to the charge of selling the sacraments, he pretends that the friars administered them freely, and that they also received freely the offerings of those who partook in them, and argues that there was no more simony

in being paid in this way, than in the payment of a certain annual salary to a parish priest for his exercise of the ministry. To which Jack Upland replies sneeringly, comparing the friars to tapsters, or inn-keepers, who, instead of beer, "tap" out and serve their absolutions from Rome, and their preachings, prayers, and burials, to the deluded people. The begging of the friars is justified as a literal imitation of the example of Christ, who did not disdain to obtain his sustenance in this manner, and by the favour shown by the Saviour to mendicants; and here the popular advocate of Romanism, believing that his display of learning might betray his assumption of the character of a "lewd" friar, pretends that he had learnt to speak Latin when he was once a manciple, or servant employed in collecting the provisions, at Merton Hall, in Oxford. Another practice which had been ridiculed, that of writing in their books the names of those who give them money, or in other words making lists of benefactors, is justified on the ground that such lists were not made to remind God of those who had done good actions, but to assist their own memory as to those for whom they were bound to pray, inasmuch as, according to the opinion of the clergy, such special prayer was most conducive to the salvation of the souls of those for whom they prayed, a position which of course the reformers in a great measure denied. The practice of going about preaching in couples, when the apostles only went singly, is again explained symbolically, as Daw pretends that they went partly to bear one another company, "but more for the mystery contained in the "number"—for the law was written on *two* tables, and there were *two* cherubim in the temple, and *two* in the tabernacle. Jack replies that they did not adhere strictly to the symbol in this case, but that they sometimes went three together, one of the two

Replies to  
other  
charges.

being of the other sex; for the immorality of the friars is constantly insisted upon.

In regard to the complaints of the increase in the number of friars, who were made "against God's will," and the comparison with the hand and its fingers, Topias alleges that it would apply equally, and even in a greater degree, to the priests, who are again sneered at and represented as being more numerous and more burdensome to the people than the friars. Moreover, he proceeds to argue: "You say that God made all things in measure, weight, and number, and you cannot deny that every friar is something, and yet you assert that friars are made against God's will; thus you pretend that God hath made something which he would not make, so that his sovereign goodness is contrarious to himself." Jack Upland replies to this notable argument: "Though God made all things in measure and weight, it does not follow that he made you, for ye are out of measure, and so the devil and Cain and Judas are your fathers." The apologist of the friars remarks, with more reason, in regard to the hand, that nature had determined the number of its fingers, and if that number were passed, it was looked upon as a monstrosity; but that God or holy church had fixed no definite number of priests or friars. The question relating to Christ's presence in the sacrament is brought forward last, and becomes the ground for a good deal of personal reproach, with which both the poem itself and the reply to it close.

ON THE  
EXECU-  
TION OF  
ARCH-  
BISHOP  
SCROPE.

The resentment of the Wycliffite party, no doubt, told against the house of Lancaster in the turbulent reign of Henry VI., and raised a strong prejudice against the memory of Henry IV. in the minds of the older protestant historians, while the latter monarch gained but a partial advantage by his yielding policy towards the church, for the clergy



took an active part in nearly all the treasonable conspiracies of his reign. The plot for murdering the king, at the beginning of his reign, was arranged in the lodgings of the abbot of Westminster, where the conspirators held their secret meetings. In the spring of 1401 several priests and friars were, as we have seen before, executed as traitors, some, as was presented, having likewise plotted to murder the king. In the year following the friars appear to have been especially active in spreading abroad the report that king Richard was still alive, and that he was preparing to make an effort for the recovery of his kingdom, and some of them suffered the penalties of treason. They encouraged the same reports two years later, on the occasion of Serlo's rebellion, and some of the higher clergy had been compromised in the great insurrection of the Percies. Among these stood conspicuous the archbishop of York, Richard Scrope, or Le Scrope, who still claimed the title of primate of England. In 1405, this prelate, in conjunction with Thomas de Mowbray, earl marshal, the son of one of Richard the Second's great favourites, but at this time little more than a boy, placed himself at the head of a considerable armed force, and raised the standard of rebellion at Shipton-on-the-Moor. The insurrection was soon suppressed, and the archbishop and his youthful ally fell into the hands of the king, his friends said, through the treachery of the earl of Westmoreland, and they were immediately tried, condemned, and executed for high treason, being the first instance in this country of the execution of a prelate of the church by the sentence of a lay court. These proceedings, as it is well known, provoked a feeling of great indignation among the clergy, and the Latin ballad on the occasion, here printed, is evidently a clerical composition. It expresses the grief which must be felt by the church in general on so great an

Hostility of  
the clergy  
to the  
govern-  
ment.

event, and points out the circumstance that the execution of archbishop Richard occurred on the same day as the martyrdom of archbishop St. William, who died, as the Romish church which canonised him pretended, by poison, on the 8th of June 1154. This Latin ballad complains of the haste and unfairness of archbishop Scrope's trial, without any regard to his rank as a peer, or to his quality as a dignitary of the church who claimed exemption from lay jurisdiction; and tells how the sentence was passed in his own episcopal palace at Bishopsthorpe, and how he was led to the place of execution (between that place and York) on a mare (which was regarded as disgraceful), without a saddle, and with a halter instead of a bridle. The archbishop there encouraged the young earl to submit courageously to his fate, and then bowed himself to the sword. The virtues of the martyred primate are dwelt upon with great earnestness, and his sanctity is insisted upon. The writer then laments the other victims who perished on account of this rising, and tells how his palace was plundered, how his body was buried without the decencies becoming his station, and no attention was paid to the poor, to his creditors, or to his household. Even the common people of York were punished with him, and were subjected to unbearable exactions. Not only did York, he says, suffer, but the kingdom was deprived of its noblest chiefs, and the army was denuded of its choicest warriors; and the ballad concludes with the expression of regret for the good old times which were passed. The clergy, indeed, pretended that archbishop Scrope was a holy martyr, encouraged the belief that miracles were performed at his tomb, which became a place of pilgrimage to the disaffected, and went so far as to declare that it was in punishment for his enormous sin in putting to death the archbishop of York, that Henry was struck with a loath-

some disease, said to be the leprosy, which shortened his days.

We find no more political poems of this reign, unless we reckon under that head Oecleve's Poem, *De Regimine Principum*, of which an edition has been recently printed by the Roxburghe Club; but the death of Henry IV. is commemorated in a curious little Latin poem by a now rather well-known writer of that period. Two works by Thomas de Elmham have been published recently, but neither of the editors appears to have been aware of the existence of the poem on the death of Henry IV., which is printed in the present volume. Elmham was in the first place a Benedictine monk of Canterbury, and subsequently entered the Clunian order, and became prior of Lenton, in the county of Nottingham. He evidently held some position at court under Henry IV., and the poem here printed seems to have been composed no long time after the death of that monarch; but the object of the writer is not very evident. In the prefatory verses, which the rubric seems to intimate were written after Elmham became prior of Lenton, it is addressed to Henry V., who is exhorted to attend to the domestic happiness of his kingdom, as well as to the prosecution of his foreign wars. Elmham warns the king (not unprophecically) of the fleeting and uncertain character of human life, and urges him to consult the welfare of his own soul by correcting errors in his government, which are not very clearly intimated. He tells him that he would weep if he knew the true feelings of his subjects, to all whom his coming home was a subject of sorrow, while his departure from his country was looked upon with joy. In explanation of this he intimates that when the king was at home in his kingdom a host of overbearing warriors and chiefs, and their greedy followers, committed all sorts of violence and oppression, from which his subjects were released when he carried

POEM OF  
THOMAS  
DE ELM-  
HAM.

the oppressors away to the wars. In time of war, he says, the priest and the monk, the merchant and the cultivator of the land, received protection, and why should they not be protected in time of peace. Elmham reminds him of the fate of king Richard, and of the shortness of his father's reign, whose example, however, he recommends him to follow. These introductory lines are followed by a series of supposed exhortations addressed by king Henry IV. to his eldest son on his personal conduct, and on the government of the kingdom, which is called in the rubric a "letter," composed by the king when dying. This, differing in this respect from the introductory lines, is a curious specimen of the pedantic and obscure style of writing in which Thomas de Elmham indulged. In the conclusion the king is made to give his blessing to prince Henry, and to his three other sons, Thomas (duke of Clarence), John (duke of Bedford), and Humphrey (duke of Gloucester). The dying king is then introduced offering his thanks to heaven for the favours which he had received thence during his life. This is followed by a brief account of his death, which occurred, we are told, on St. Cuthbert's day (the 20th of March), in the year 1412, meaning, according to our present calculation, 1413. But this account is particularly interesting, as containing the only contemporary notice of a story, probably legendary in great part, which made much noise in after times, chiefly from the way in which it has been used by Shakespeare. It seems probable that Henry IV. entertained at some period of his reign a notion of entering into a crusade against the Turks—the language of Gower, in the poems printed in the present volume, would lead us to suppose that such designs had been talked of. According to the ordinary story, some one endued with the spirit of prophecy had told him that he would die in Jerusalem; and when suddenly struck with his last

Story of  
the Bethle-  
hem Cham-  
ber.

illness in Westminster Abbey, and carried thence into what was called the Jerusalem Chamber, on being told the name of the apartment, he recognized the fulfilment of the prophecy, and prepared for death. But as told by Elmham, the story is more simple and less wonderful. He informs us that a false prophecy had been current during his life that he would take the cross, and win the Holy Land; and that by an unforeseen occurrence he unwittingly gained admission to the Holy Land by being carried when dying into the Bethlehem (not the Jerusalem) Chamber in Westminster. In the latter part of this poem Elmham has given his own name, as well as those of the king and queen, in acrostics. Its exact aim is not very clear, but it shows that the domestic policy of Henry V. was not altogether popular.

We have no other poems on the domestic affairs of England under the reign of Henry V., but Henry's foreign wars appear to have been celebrated in a considerable number of contemporary poems and ballads. The short and simple song which carried the tidings of the victory of Azincourt through the towns and villages of England is preserved with the music to which it was chanted in a manuscript of the Pepysian Library in Cambridge, from which it was printed in bishop Percy's "Reliques," and, I believe, in a still more interesting form among the manuscripts in the Library of Trinity College, in the same University. The expedition into France, which was crowned by this great victory, is related in a very detailed manner in a much longer poem in the ballad form, which also was evidently intended to be sung or chanted about the country, and which, preserved in a manuscript in the Harleian Collection in the library of the British Museum, was printed not very correctly by Sir Harris Nicolas, in his "History of the Battle of Agincourt."

- Another poem of some length, written by one who



ON THE  
BATTLE OF  
AZINCOURT.

was present at the events he relates, gives a circumstantial and most interesting account of the siege of Rouen in 1418-19. There is no early complete copy of it known, but the first and larger part of it is found in an imperfect manuscript in the Bodleian Library at Oxford, and was published very inaccurately by Professor Conybeare, in the twenty-first volume of the *Archæologia* of the Society of Antiquaries. It was subsequently discovered that the author of one of the continuations of the *English Past Chronicle* had used this poem as the material for his account of the siege of Rouen, and, after going on for some time paraphrasing it, had at last copied the text verbatim, thus preserving the whole of the latter part of the poem which was wanting in the Oxford manuscript. This supplementary text was edited from two manuscripts in the British Museum by Sir Frederic Madden in a subsequent volume of the *Archæologia*. A complete copy of the whole has since been met with in a manuscript in Balliol College, Oxford, containing a collection of pieces, chiefly in verse, made at the close of the fifteenth century by a citizen of London named Hill, which is, of course, of too late a date to be of much value as a text. The manner in which the latter part of this poem was preserved is of particular interest, as showing how much the narratives of events given by our old chroniclers were founded upon the ballads of the time, and upon other such popular materials. Another very curious example will be found in a shorter ballad or song on the battle of Azincourt, printed from a manuscript in the British Museum, in the present volume. The compiler of a contemporary, or nearly contemporary, chronicle of London has taken his account of the battle of Azincourt entirely from this ballad, turning the first part of it into prose, in which, however, the lines and rhymes of the original may still be traced, but transcribing the latter part of

it without any alteration. It is a plain straightforward account of the battle, without any poetical embellishment. A Latin epigram on this same battle completes the number of our poems and songs of the French wars of King Henry V. They are followed in the present volume by another Latin epigram, in two parts, in the first of which the Frenchman reproaches the Englishman with the injuries he had inflicted on France, to which, in the second part, the Englishman replies. Even these short epigrams throw light on the feelings by which the contending parties were actuated.

EPICRAM  
ON THE  
BATTLE OF  
AZINCOURT.  
THE  
FRENCH-  
MAN TO  
THE EN-  
GLISHMAN.

The next short piece included in the present collection, consisting of a few lines of Latin verse composed by a Lollard, and a parody upon them by a churchman in reply, are curious only as illustrating the bitterness of the hostile feeling between the Romanists and the church reformers. Each charges the other with crimes which were to be sufficiently punished only by the sword or the faggot. It has been said that the clergy encouraged Henry in his warlike plans, in order that his attention might be taken away from the religious persecution they were carrying on against a numerous portion of his subjects, which they supposed might have received a check from his sentiments of patriotism, or from the interference of the lay aristocracy; and the support he received from the clergy led him to pursue in regard to the church the policy which had been adopted by his father. He was not, however, destined to enjoy long the military glory which he had gained. In the December of the year 1419 was concluded the treaty of Troyes, by which the crown of France was confirmed to the king of England; and it was ratified in the spring of the year following by the English parliament. Henry V. died on the 31st of August 1422. A few Latin verses, here printed from a

ON THE  
LOLLARDS.

Treaty of  
Troyes.

ON THE  
DEATH OF  
HENRY V.

manuscript in the Bodleian Library, were probably written immediately after Henry's death, and seem to picture the feelings of the moment when the great warrior king had died so suddenly and so prematurely, and left his kingdom and his conquests to an infant less than a year old. The writer begins by boasting of the glory of the treaty of Troyes, and declaiming on the great qualities of the departed monarch. By his death, he says, the English were filled with sorrow and their enemies with joy, for the smiles of fortune in war, it was feared, would desert the former and pass over to the latter. The apprehension is intimated that Henry's queen, Catherine of France, would be guided by her partiality for her native land, and the young king, as he grew up, might be educated by her in French sentiments. Gloomy anticipations are the subject of a few concluding lines in prose, but expressed more mysteriously even than in the verse. These lines convey no distinct evidence of their dates, but the closing paragraphs seem to intimate that they were written before the death of the queen's father, Charles VI.

EPIGRAM  
ON THE AS-  
SUMPTION  
OF THE  
ARMS OF  
FRANCE.

This latter event took place in the month of October, 1422, upon which the young king of England, Henry VI, became, by the terms of the treaty of Troyes, king of France, and he was proclaimed accordingly. But a counter-demonstration was made at the same time by the friends of the dauphin, who had been disinherited by the treaty, but who was, nevertheless, proclaimed king in Auvergne, where he had sought a refuge, and crowned subsequently at Poitiers as Charles VII. These rival claims are the subject of an epigram printed here from a manuscript in the Bodleian Library at Oxford, in which the claim of the French heir and the answer of the English heir are duly set forth, but which otherwise has no great importance. This question of inheritance continued to be

debated, the more so as the English affairs in France, neglected by the home government, began to decline. A Frenchman named Laurence Calot, who was clerk of the council to the regent Bedford, had been employed by that prince to draw up in French verse a genealogical statement showing the superiority of the claims of the king of England over those of the dauphin, considering it as merely a question of legitimacy, in order that the nature of these claims might be made familiar to all who were capable of understanding the French language. It appears, however, to have been considered necessary that this justification of the English claims should be made known to the English also; and in the year 1426, while the duke of Bedford was absent in England, occupied in pacifying the troubles already displaying themselves in the English court, the earl of Warwick, who had been left in Paris as his lieutenant, employed the well-known poet, John Lydgate, monk of Bury, who was then in the French capital, to translate Calot's composition into English verse. Warwick had just then returned from a successful expedition into Maine against the duke of Brittany. Lydgate states in his prologue that the object of this composition was to "set troubled hearts  
"at rest," and put a stop to the talk of "many  
"folks," who disputed or threw doubts upon the legitimacy of king Henry's claims. Henry VI. was then, he tells us, nearly five years of age. In the text of the poem itself we are reminded of the great troubles which had been caused by the disputed claims to the French crown, that is, of course, by the resistance to the claims of the king of England, in punishment for which the English seem to have thought that God had visited France with all its domestic misery; and of the murder of the duke of Burgundy, Jean-sans-Peur, at Montereau, by the duke of Orleans, now Charles VII., but of whom the English still

John Lyd-  
gate.  
ON THE  
ENGLISH  
TITLE TO  
THE  
CROWN OF  
FRANCE.

only spoke by his old title. The latter, he says, had by this traitorous and sanguinary deed rendered himself incapable of "succeeding to any dignity of knightly honour," and much more, therefore, "to reign in any land," and he in consequence had abandoned his claims by his own oath and under his own seal. In consideration of all this, and to put an end to the troubles of France, God had provided a young heir to the crown of France in the person of Henry VI. of England, whose right could not be disputed. He then proceeds to declare how Henry, as eighth in direct descent from St. Louis, was the nearest heir to the French throne, and how his right was allowed and confirmed by the treaty of Troyes. In conclusion, Lydgate specifies in an affected style of learning, then fashionable among poets, the day on which he concluded this "translation," which was the 28th of July 1426; and he adds a roundel in praise of the infant prince.

TO KING  
HENRY VI.  
ON HIS CO-  
RONATION.

Somewhat more than three years after this, on the 6th of November 1429, Henry, who was then only nine years of age, was crowned in England, and a poem on his coronation, the style of which seems to show that it also was composed by Lydgate, urges again the claim of the young king to the inheritance of the two crowns, as being the direct descendant on one side of St. Edward, and on the other of St. Louis.

ON THE CO-  
RONATION  
OF HENRY  
VI.

A second poem, on the same occasion, gives a more particular account of the ceremony, the solemnity and splendour of which seem to have produced a great impression on contemporaries, and they are described at length by the London chronicler Fabian. Our rhymester tells us of the display of mitred bishops and abbots who attended at the coronation, among whom were two archbishops and a cardinal (Beaufort). After the coronation the king and his great courtiers went in procession to the hall of Westminster, preceded by



three dukes carrying the three swords, that of mercy, that of estate, and that of empire. The King was led by two bishops and six earls; his "pall" was borne by the Cinque Ports, and the earl of Warwick carried his train. Then followed in order the barons of the land, the judges, the knights of shires, and the city of London. At the feast which followed, the young king sat at the head table, having cardinal Beaufort on his right hand and the chancellor (Kemp, bishop of London,) on his left. The archbishop of Rheims sat at the same table; while, on the right side, the earl of Huntingdon knelt, holding the sceptre; and, on the left, the earl of Stafford, holding the sword of state. The earls of Norfolk and Salisbury were on horseback, the first as lord marshal, the other as constable in the place of the duke of Bedford. The Cinque Ports occupied a table on the right hand; another table was occupied by the prelates of the church, bishops and abbots; and at a table on the other side sat the representatives of the city of London. "Many other lords" occupied different tables. When the king and his lords were thus seated, the hereditary champion, Philip Dymmek, rode into the hall in complete armour, and publicly challenged all who had anything to say against the right of Henry VI. to the two crowns.

Henry was again crowned in Paris on the 17th of December 1430, and on the 21st of February 1432, on his return to England, he made his ceremonious entry into the city of London, an event commemorated in a poem by Lydgate, which has been printed in the collection of Lydgate's Minor Poems, edited by Mr. Halliwell for the Percy Society. Lydgate tells us how, after a succession of gloomy mist and rain, the weather suddenly became bright and smiling for the reception of the young king. The lord mayor, clad in red velvet, the sheriffs and aldermen in scarlet furred clothes, all well horsed, went forth to meet the king.

Henry  
crowned in  
Paris.  
His return  
to London.

at Blackheath. They were followed by the citizens in their liveries, and by the foreign merchants in the following order :—Genoese, Florentines, Venetians, and Easterlings. The king was conducted in great state to London Bridge, where the pageantry began. A giant with a drawn sword stood at the entrance to the bridge, and other devices followed. Similar pageants were erected at different points in the line of the royal procession, which are rather minutely described. At St. Paul's the king dismounted from his horse, and was received by the archbishop, a number of bishops, and the clergy of the church; and he was thence accompanied, as before, by the mayor and citizens to Westminster, where he was received into the minster by the abbot and his monks. Lydgate addresses his description of the splendid pageantry exhibited on this occasion to the lord mayor of London and the citizens.

Defection  
of the duke  
of Bur-  
gundy.

The next event which produced a strong political excitement was the defection of the duke of Burgundy from the English alliance. After the failure of Philippe-le-Bon in his attempts to effect a peace between England and France in 1435, and the death of the duke of Bedford, that prince allowed himself to be persuaded by the French party, and, after extorting very considerable concessions from Charles VII., he abandoned his alliance with England, and became reconciled with the king of France. The news of this event were received in England with such furious indignation, that the populace of London rose and plundered the foreign merchants who came from his dominions. At the beginning of March 1436 the duke of Burgundy declared war against England, and made no secret of his intention to wrest from the crown of this country its old conquest of Calais, which he laid claim to as belonging to his own county of Artois, and which he seems to have looked upon as

an easy enterprise, encouraged, no doubt, by a mistaken estimate of the weakness and discouragement of the English at this moment. His subjects, and the men of Ghent especially, embarked in this enterprise with great zeal, and the siege of Calais <sup>Siege of Calais.</sup> began on the 19th of July 1436. The result is well known; the Flemings abandoned the siege early in August, and the duke of Gloucester, who arrived with reinforcements from England, invaded the dominions of the duke of Burgundy almost without resistance, burnt several towns, and returned to Calais laden with plunder.

We gather from the allusions in contemporary historians that these events caused not only great indignation, but great exultation in England, and that they were the subject of many popular songs and ballads, most of which, unfortunately, have perished. One of these, copied into a contemporary manuscript in the Sloane collection in the British Museum, but left imperfect by the transcriber, is a song on duke Philippe, composed, perhaps, if we may judge from the first lines, after the siege of Calais and the invasion <sup>ON THE DUKE OF BURGUNDY.</sup> of his dominions by the duke of Gloucester, when he was unable to take the field against the English.

Duke Philippe is accused of falsehood, of being a public disturber of the peace, and of cowardice, and is challenged to come into the field and fight in defence of his character. The writer of the song reminds him of the kindness which he had experienced from Henry V., and of the assistance which in his own distress he had received from the English; of the murder of his father at Montreau; how he had sworn allegiance under Henry V. to the crown of England; and how, through the duke of Bedford, he had renewed his fealty on the coronation of Henry VI. at Paris.

Another short but curious piece, in Latin verse, <sup>PHILIPPE OF BURGUNDY AND JAMES OF SCOTLAND.</sup> alludes to some communication between the duke of Burgundy and the king of Scotland, which appears to

have provoked considerable indignation in England, but which is not noticed in our histories. It also has probably some reference to the siege of Calais, as Philip is introduced boasting to James of his irresistible power in reducing fortresses. It is little more than a string of reproaches, directed especially against the duke of Burgundy.

Satire on  
the Flem-  
ings.

A chronicle of England, preserved in a manuscript in the archiepiscopal library at Lambeth, speaking of the satirical ballads composed by the English on the failure of the duke of Burgundy's attempt upon Calais, has inserted one in his narrative as a sample. It was copied from the manuscript, and communicated to the Society of Antiquaries by Mr. Benjamin Williams, and is printed in the thirty-third volume of the *Archæologia*. The writer begins by jeering the Flemings on their expectation of conquering Calais, and he reminds them of their great exploits on "the first day," when the earl of Mortaign, with a party of the garrison of Calais, carried away their plunder openly in view of the town of Gravelines, although the townsmen sallied out upon them as fierce as "lions of Cotswood," which was in England a burlesque name for sheep. After ridiculing their dress and arms, he tells how the men of Gravelines fell upon the English with much fury; but how they left three hundred of their men dead, and the rest were glad to gain a refuge within their own walls, while the English continued their way without further interference. The Flemings are reminded how they came before Calais with a hundred and fifty thousand men, when the garrison of Calais were so much afraid of them that they left their gates open; and how they brought ships filled with stones to block up their harbour, which the English broke up and carried off at low water. They are reminded of Goby, the water-bailiff's dog, which "skirmished" with them

twice at sea, and many times on the sands. The men of Bruges are reminded how they came out one afternoon to give battle on the plain of St. Pierre, and how many of them were carried into Calais, "tied fast by the fist." The men of Gaunt are reminded how their bulwark was captured, and how they fled from the siege, leaving their ordnance behind them. The Picards fared no better, and behaved just as disgracefully as the others. A song on the siege of Calais, printed in the present volume from a manuscript in the British Museum, is written in much the same tone, but is considerably longer. After a commencement, much in the style of the old English metrical romances of chivalry, as though intended to usher in some notable exploits, we are told how the duke of Burgundy, in his great pride, had made a great assemblage of his power and chivalry from Flanders, Brabant, Burgundy, Picardy, Hainault, and Holland, to the number of more than a hundred thousand men, to make war upon Calais. Their great preparations for the siege are described in the same mock-heroic style; and we are told that, among other things, they had brought nine thousand cocks to crow in the night, and eight thousand cressets to give them light. In Calais, meanwhile, the earl of Mortaign, Sir John Ratcliff, lieutenant of the town, and the baron of Dudley, who commanded the castle, made valiantly their preparations for defence, and did everything to encourage the defenders. The Lord Camois had the charge of Boulogne-gate, and Sir John Aston and Sir Geoffrey "Warbulton" of Milk-gate, but the gates themselves were kept continually open, as an act of defiance to the besiegers. Nevertheless, the soldiers, burgesses, and merchants of Calais posted themselves on the ramparts and in every position in which they could do good service in fighting; and even the women assisted by carrying

ON THE  
SIEGE OF  
CALAIS.



stones and other missiles to the men on the ramparts, and preparing boiling cauldrons, in case of assault, "all hot to give drink" to the assailants. The duke threatened the south-west corner of the town, and shot "many a great stone" into the place, but without doing much damage; and the French and Flemings were finally obliged to retreat to their camp, closely pursued. The exploits of an fishman in this pursuit are especially commemorated, as furnishing "a sportful sight;" and the courage of the water-bailiff's dog appears to have furnished matter of especial exultation; he is here said to have played "heigh-go-bye" in every skirmish, and to have spared neither man nor horse. One Thursday the earl of Mortaign fought the Flemings at St. Pierre, in the plain, drove them to their tents, and brought into Calais many prisoners. Next day came the duke's navy, with the "bulged ships," to block up the harbour, but this stratagem failed, and his "castle" was soon afterwards taken and destroyed. Next day, after this mishap, the duke fled with the men of Ghent, and was followed by those of Bruges and Ypres. "Little knows the fool," says the songster in conclusion, "who might choose, what harm it were to "the crown of England good Calais to lose."

THE LIBEL  
OF ENG-  
LISH  
POLICY.

The danger of Calais, indeed, seems to have created as much alarm in England as the defeat of the besiegers gave joy, and not only the chance of losing it, but the great importance of England's maritime policy, began more and more to occupy people's minds. It was in the middle of the political agitation of this period, apparently soon after the defeat of the Flemings before Calais, that a writer, whose name is unknown, but who was evidently very intimately acquainted with the commercial affairs of the time, published the remarkable poem entitled "The Libel of "English Policy." The author was a friend of one of

the great warriors and statesmen of the day, Walter baron Hungerford, to whom he showed his book, and whose warm approval of it he received before it was published; and he seems also to have enjoyed the favour of cardinal Beaufort, and to have been intimate with the other great lords of the court. He quotes, as his authorities for facts he states, on one occasion the earl of Ormond, on another, "a good squier in time of parliament," who in one of the manuscripts is called Hampton, and at another a merchant named Master Richard Barnet. The grand political principle of this writer is that England's power lay on the sea more than on the land, and that she might make her commercial and maritime influence so great as to be able to impose peace on the nations of western Europe. He considers the importance of Calais as an English possession to consist in giving to England the undisputed command of the straits. When, in the year 1416, the emperor Sigismund visited England, to endeavour to effect a peace between Henry V. and the king of France, he had been especially struck with the importance of Calais in this point of view, and advised the king to value the two cities, Calais and Dover, as the two eyes of his maritime power. Taking this anecdote as his text, the author shows how, as the straits of Dover were at that time the only passage for the commerce of western Europe, of which Flanders was the chief mart, England, having the power to forbid the passage and put a stop to the commerce, could compel the countries whose wealth arose from that commerce to keep the peace with her in their own interests. This had been the policy of Edward III. and of Henry V., but now, under Henry VI., it had been neglected, and the English began to be despised by foreign nations. The English coin called the noble, he says, first issued by Edward III., was significant of this.

policy, because it bore on one side the king and a sword, and on the other a ship, intimating especially maritime power; but now, he says, the courage and influence of the English on the sea had fallen so low, that the Bretons, Flemings, and others, punning upon the word, said that the English ought to take the ship from their noble and put a pusillanimous sheep in its place. With this introduction, he proceeds to examine, in a most curious and interesting manner, the commercial relations of England with the continental states.

Commerce  
of Spain  
and Flan-  
ders ;

The principal exports of Spain at this time were figs, raisins, the wine called bastard, liquorice, oil of Seville, grain, Castile soap, wax, iron, a coarse cloth called wadmotte, the skins or leather of goats and kids, saffron, and quicksilver. These were shipped to the port of Sluys, for the great commercial mart of Bruges, and in return the Spanish merchants carried home the fine cloths manufactured in the Low Countries. Here, then, we are told were two ways in which the influence of England might be exerted on Flanders and Spain. In the first place, if she shut up the passage of the straits, the trade between the two countries would be stopped entirely. In the second place, although the English weavers had not yet learnt the art of making fine cloths themselves, yet the English wools were so much superior to those of every other country, that the Flemings could not make fine cloths without them; and if England stopped the exportation of her wools, the manufacturers of Flanders would be utterly ruined. Flanders, therefore, could not permanently be at war with England without the entire ruin of her population, and that would ruin equally the commerce of Spain, so that peace with England would be absolutely necessary to both. It is true that wool was also one of the great articles of Spanish produce, but not only were the Spaniards

obliged to carry their wool to Flanders to be made into cloth, but it was in itself of so poor a quality, that it was good for little unless mixed with English wool. The Flemings could not live without this foreign trade, of which their country was a sort of central and general mart; for the agricultural produce of Flanders in a year was not sufficient to keep its population alive one month. The commercial intercourse of Portugal between England and Portugal was very intimate and friendly; The chief exports of Portugal were wine of different kinds, oil, wax, grain, figs, raisins, honey, cordewain (or shoe-leather), dates, salt, and hides. They, however, like the others, were not to be allowed to pass through the straits freely in time of war; for the duke of Burgundy seems to have been considered as the arbiter of the wars in western Europe at this time; and it is assumed that, by stopping all commerce with Flanders in time of war, either by foes or friends, England would compel that prince to be her ally. The commerce of Britany also was of some importance, consisting chiefly in salt, wines and a fine linen cloth known by the name of crested-cloth, and canvas, but it was carried on principally through Flanders, and might, therefore, be easily stopped if England were master of the sea. But the Breton navigators, and especially those of St. Malo were notorious at this time for their piracies, and had little claim upon English sympathies, for they had not only plundered our merchant shipping at sea, but they landed unawares on our coasts, and burnt and plundered the coast towns with impunity. Former kings had taken energetic measures against such insults, and an anecdote is told of the maritime policy of Edward III., in whose time the piratical propensities of the Bretons were equally notorious. Edward and the duke of Britanny were at war, but a peace having at last been concluded, the English merchants

Edward  
III. and  
the Breton  
pirates.

repaired to Brittany, expecting the due protection given to the ships of friendly states, but, to their dismay, they were attacked by the Breton navy, and taken and plundered as in time of war. King Edward, we are told, loved his merchants, and he expostulated with the duke of Brittany, who, in reply, alleged somewhat deceitfully that the people of Mont St. Michel and St. Malo were disobedient subjects, and that he could neither restrain them nor be answerable for them. Edward said no more, but enabled the three towns of Dartmouth, Plymouth, and Poole to fortify themselves, and to send their sailors to make war upon the Breton rovers. They not only defeated these at sea, but they landed in Brittany, and committed such ravages that the duke was now obliged to complain, and, as he received an answer similar to that which he had before given, he found himself placed under the necessity of acting with honesty, and he undertook to put a stop in future to the depredations of all his subjects. In proof of the care of Edward III. for the interests of his English merchants, we are told that he passed a statute for the Lombards, compelling them to discharge the merchandise they brought, and charge that which they were to take, within forty days. The importance of this regulation is alluded to afterwards.

Commerce  
of Scot-  
land;

of the Ger-  
mans and  
Easter-  
lings;

The exports of the Scots were chiefly fells, or skins, hides, and wool-fleeces, which were carried to Flanders, and the Scottish merchants carried home mercery, haberdashery, cart-wheels, and barrows. The chief marts of the Scots in Flanders were Belle and Popering, which had been recently burnt in the invasion by the duke of Gloucester. Scotland would herself be greatly distressed if England, master of the sea, held a check upon her navigation. From the Germans of Prussia and the Easterlings the Flemings derived their beer, which was one of their great articles of com- "



sumption. The author of this poem takes the occasion of making some rather coarse satirical remarks on the drunken habits of the Flemings, on their cowardly conduct before Calais, and on the punishment they received from the duke of Gloucester. The articles of commerce brought from Germany to the marts of Flanders were very numerous, and comprised, among other things, beer and bacon, a preparation of iron known by the name of osmond, copper, steel, bow-staves, wax, poultry-ware, or skins of wild animals, grey (badgers' fur), pitch, tar, boards, flax, thread of Cologne, fustian, canvas, card-board, buckram, silver plate, and wedges of silver and other metal. The German merchants carried back woollen cloth, and they ventured to the "Bay" in search of salt, so that they too would be affected either by our stopping this branch of commerce at sea, or by our cutting off the supply of fine wool to Flanders. The Italian merchants followed rather a different course of traffic. The Genoese, for instance, came to England with great carracks, laden with cloths of gold, silks, black pepper, woad, and woad-ashes, wool, oil, cotton, rock-alum, and "gold of Genoa." They took from England the English wools, but instead of carrying them home, they conveyed them to the markets of Flanders, and carried on a second traffic there. The Venetians and Florentines brought to England what our writer calls "things of complacence," meaning more articles of luxury, under which head are included spicery and grocers' ware, with sweet wines, apes and marmosets (or monkeys), and what he calls "niffes and trifles," things which "blere the eye," and are of no substantial use or profit to the buyers. These merchants also brought in their galleys the foreign drugs which were used in medicinal receipts, which our author thinks might easily be dispensed with, as he suspects that our good English medicinal plants were more efficacious remedies.

Indeed, he was evidently of opinion that the commerce with Italy was rather injurious than otherwise, for, in exchange for wares which were of no substantial use, they carried away some of our most valuable commodities, such as cloth, wool, and tin, which we might keep with more advantage at home. Moreover, there was so great a balance in their favour, through our foolish love for these luxuries, that they carried away our money as well as our merchandise. He complains, too, that these Italian merchants followed a system of trading which was as dishonest as it was injurious to our interests. For instance, they obtained the wool and other materials in England on credit, going to Cotswold and other districts where they were produced to buy them up at first hand, and then carried them to Flanders, where they sold them for ready money at a loss of as much as five per cent. on their purchase. This money they lent out on heavy usury, and thus realized a considerable profit out of the money before the term at which they were obliged to pay their debts in England. Practices like these, we are assured, were commonly resorted to, and were very injurious to honest English trade, to remedy which it was desirable that the old law should be resorted to, and that they should be compelled to discharge their merchandize and complete their transactions within forty days. Our author intimates that by thus allowing so much of our commerce to be carried on in foreign bottoms, we had allowed our navy to decline until we were no longer in a condition to repel foreign invasion. In illustration of this part of his subject, he tells us how Denmark, by neglecting her merchants and merchant navy, had fallen entirely from her former prosperity; and he introduces incidentally a few words in praise of the great London merchant, then not very long dead, Richard Whittington, "thrice lord mayor of London." Our writer\*

complains further, that the indulgence given in England to foreign merchants was not reciprocated to English merchants in other countries. Thus Englishmen, trading to Brabant, were compelled to dispose of their merchandise in fourteen days, and to take within the same space of fourteen days their return cargo, on pain of forfeiting all they had. Nevertheless, it was commonly reported that the English merchants were the great supports of the marts of Brabant, which were frequented by most nations, and that if the English absented themselves the trade would be "full feeble."

The merchandise derived from Brabant consisted chiefly of madder and woad for dyers, garlic, onions, and salt fish; while the Dutch procured through Brabant from Calais our skins and wools. This commerce of Brabant was carried on, from Hainault, Burgundy, France, and other parts, by land-carriage, and not by sea; yet, though we had thus not the same means of interrupting it, our merchants were the great support of it, and could always exert a serious influence over it. As an example of the remissness of England in exerting the influence which thus naturally belonged to her, he speaks of the ravages committed on our commerce at that time by the arch-pirate Hankin Lyons, who was suffered to rob on the sea with impunity. The Lombards, he assures us, were themselves a sufficient injury to this land, without any others, and he complains that they obtained impunity by means of gifts and presents bestowed on those in power. It is intimated, somewhat obscurely, that the Lombards promoted secretly the depredations of the sea-rovers, and that people in power connived at them from interested motives.

Ireland was rich in products of various kinds, and among the articles of commerce derived thence the author enumerates hides and fish, especially salmon, and the necessity of conquering it.

hake, and herrings, Irish linen and woollen cloths, a rough cloth called falding, the furs of martens, the hides of deer and other animals of the chase, skins of the otter, squirrel, Irish hare, sheep, lambs, and foxes, as well as of kids and rabbits in great plenty. With such numerous and valuable articles of merchandise, the author argues that there must be a community of interests between Ireland and England, and that the Irish ought to assist us in keeping the command of the sea, which they were bound to do, seeing that the king of England was by inheritance from his forefathers lord of Ireland. He speaks of the great havens and goodly bays of the sister island, such as that of Waterford, and many others, than which English merchants said that there were none better in the world for ships to ride in or for protection against enemies; of the great fertility of the soil; and, further, of its richness in gold and silver ore, which the "wild Irish" were unable to turn to account. A jeweller of London, who had brought gold ore from Ireland, had informed him that, when refined, he had obtained from it pure gold of the most excellent quality. He urges, therefore, that the English government should take care that Ireland were not lost by its negligence, for it was a "buttress and port" to support England, as Wales was another. "God forbid," he adds, "but they were all as brothers, and faithful in one allegiance to the king." He expresses, however, great fears that our power in Ireland was in imminent danger, and declares that it could not be lost without the ruin of England. At the same time he announces his intention of composing a separate book on Ireland and the English policy with regard to that country, which he either never wrote, or it is unfortunately lost. Our possessions in Ireland, he continues, were then so ineffectually defended, that the wild Irish had recently gained upon us as



much as two or three English shires, so that the English ground was but as a small corner compared with the rest. If this were lost, Wales must go too, and then both would become our enemies and form alliances with Scotland, Spain, and other countries, against us. The earl of Ormond had assured him that the expenses of one year in the wars in France, if properly employed, were sufficient to reduce the whole of Ireland to obedience within twelve months, and that the money would soon be repaid by the commercial advantages which would be derived from it. Wales also required to be watched with the utmost vigilance, if we would not leave it to be a cause of weeping to our children's children. Men who knew the people were in continual apprehension of their rebellion.

The mariners of Scarborough had long been in the habit of visiting the "coasts cold" of the north, and had monopolized a trade in stockfish with Iceland, of which island this seem to have been the only export; but within twelve years before this treatise was written, that is, about the year 1424, the merchants of Bristol had found their way thither, "by needle and by stone," or, in other words, by the guidance of the mariner's compass, and had shared in this trade, and so many ships had visited Iceland during the season in which the author compiled his book that they could not obtain cargoes sufficient to clear their expenses.

Having thus described the products and commercial position of the different countries with which England was in relation, the author of the *Libel of English Policy* returns to the question of keeping possession of the passage of the straits. He dwells at some length on the importance of securing Calais, quoting the same lines which conclude the song we have printed on the siege of that town, which seem to have been then proverbial. He fears that the ears of men



then in power were not sufficiently open to warning, and laments over the losses of Harfleur and Rouen. In further proof of the care with which our wisest kings had provided for retaining the superiority over other nations on the sea, the story of king Edgar and his fleet is given from the old chronicles, and the writer quotes the examples of Edward III. and Henry V. King Edward, who won Calais, was able by the strength of his fleet to beleaguer it on all sides, by sea as well as by land; whereas the duke of Burgundy, in his late siege, had been obliged to leave it open to the sea, through the insufficiency of his naval force. As to Henry V., he says, what was the object of all the great ships he caused to be built at Southampton, so much larger than any of the ships of the merchant navy, such as the "Trinity," the "Grace," the "Holy Ghost," and others which are now lost? What was the king's intention with these but to make himself master of the sea? When Harfleur was attempted in his time, and the enemy brought a great fleet to attack it by sea, this fleet was destroyed by the English navy under the duke of Bedford. These reflections lead the writer into a warm eulogy of the greatness of character of the late king, Henry V. Had he lived, his great ships would not have been built in vain, but England would at this time have been undisputed mistress of the sea, instead of lamenting over the successive losses of his conquests. In conclusion, the lords of the king's council are urged to unite together in devising measures for the establishment of our supremacy on the sea, not only on account of the importance of that supremacy in a commercial point of view, but because it would prove the surest means of establishing an honourable and permanent peace with other countries. Such, in a brief abstract, is the poem entitled the "Label of English Policy," published at a very interesting period in

our national annals, and remarkable both for the sort of information it gives us, and for the political views entertained by its author.

At the moment when this poem was published, the personal dissensions were showing themselves at the English court, which afterwards took a more definite form, and inundated the kingdom with blood. The quarrel between the duke of Gloucester and cardinal Beaufort had compelled the duke of Bedford to quit his government in France at a very critical moment, in order to return to England to pacify their feuds.

Humphrey, duke of Gloucester, the fourth son of Henry IV., and now, since the death of the duke of Bedford, heir-apparent to the crown, was a great favourite of the people, and was called popularly the "good duke Humphrey." He had been appointed, under the regency of the duke of Bedford, protector of England during the king's minority. He had greatly embarrassed our foreign relations by an impolitic marriage with Jacqueline, countess of Holland, who was already married to the duke of Brabant, but, when the countess's second marriage was declared void by the pope, duke Humphrey married a lady who had already lived with him as his mistress, Eleanor, daughter of Reginald lord Cobham, to whom he appears to have been much attached. The timely relief of Calais in 1436, and the subsequent invasion of the territory of the duke of Burgundy, had increased the "good duke's" popularity, to the great disappointment of the party opposed to him, who looked forward eagerly to an opportunity of revenging themselves. Their vengeance was first wreaked upon his duchess, Eleanor, his marriage with whom had been a cause of considerable scandal. Duke Humphrey was a patron of literature, and especially of science; he was the founder of what was afterwards the Bodleian Library; and he maintained an intimate intercourse

with learned men. Among those whom he thus patronised was a clerk or ecclesiastic named Roger Bolingbroke, a man very learned in astronomy, or, as it was then called, astrology, and other sciences, who was permanently established in the duke's household as his chaplain. The ill-feeling between Gloucester and cardinal Beaufort had never really ceased, and it broke out with violence, in 1410, in a quarrel relating to the delivery of the duke of Orleans from his long imprisonment, in which Humphrey was obliged to yield.

Pretended  
conspiracy  
to bewitch  
the king.

Soon after this an accusation was brought against his duchess of having employed witchcraft to compass the young king's death, and she and Roger Bolingbroke were placed under arrest. Three other persons were thrown into prison at the same time, as accomplices in the conspiracy, a priest and canon of Westminster, another priest, named John Hum, and a person named Margery Jourdain, better known as the witch of Ely. The duchess was examined before a council of the English prelates, in St. Stephen's chapel in Westminster, on the charge of having had an image in wax made by these necromancers, as they were all judged to be, by which the king's death was to be effected. Dame Eleanor was an ambitious woman, and she, perhaps, superstitiously consulted some of these supposed magicians, to know how long the king would live, and whether she were destined to become queen of England; but the evidence against her seems to have been of a very unsubstantial character. Yet both she and her reputed accomplices were found guilty; and, while most of them were publicly executed, the duchess of Gloucester was condemned to a humiliating penance, and to imprisonment for life in the Isle of Man. The duchess Eleanor does not appear to have shared the popularity of her husband, yet her misfortunes can hardly have failed to excite some degree of public sympathy. The only monument of it with

which we are acquainted is the ballad printed in the present volume, which, though preserved in a manuscript perhaps written nearly half a century later, has all the appearance of a contemporary composition. The duchess is introduced lamenting over her fall, and ascribing it to her pride and vain-glory. She regrets her high estate, and the reverence she had once commanded, tells how she was carried before the council at Westminster, where the king himself was present to hear her case; and, though according to the law she had incurred sentence of death, and "some men sought to have it executed," he took pity on her, and prevented it. She was then examined before the two cardinals (Beaufort and Kempe), five bishops, and others of the spirituality, who, on her confession, enjoined her penance, in accordance with which she went barefoot through the principal streets of London. She takes her leave sorrowfully of London, of Greenwich (where the duke had a noble palace), and of other fair places "on 'Thames' side;" and of 'all her worldly wealth—her robes of damask and cloths of gold, and other rich dresses, her minstrels and music, and "all joy and lustiness." The duke of Gloucester is said to have borne this injury with patience, but his enemies were not pacified, and there were other persecutions in store for him.

There had been frequent rumours of negotiations for peace, and some vain attempts had been made to treat, for all became wearied by these long and costly wars, but the peace party was, not altogether the popular one. The people, however they complained of the burdens of the war, felt too much the humiliation of the recent reverses to give up the hope of recovering the brilliant conquests of Henry V.; while the men who now directed the measures of the court, conscious of inability, and perhaps of neglect, dreaded the continuation of disasters, the effect of which was

Negotiations for peace.

ON THE  
PROSPERITY  
OF PEACE.

ON THE  
TRUCE OF  
1444.

to make them every day personally more unpopular. Two poems by Iydgate, here printed, seem to have been intended to promote the feeling in favour of peace thus desired by the ministers. The first consists chiefly of a general eulogy of peace, and concludes in wishing for a speedy peace between England and France. The second is equally indefinite in its language, though it contains more general allusions to the condition of the country; it appears to have been written at the time of the truce with France in 1444, and it contains something like an intimation of distrust at the treaty then in agitation. The year following saw the conclusion of this treaty, and the marriage of the young king with Margaret of Anjou, whose favouritism and spirit of political intrigue hastened the crisis which the disputes and jealousies of the feudal aristocracy of England were already preparing. One of its first results was the death of the duke of Gloucester, while attending the parliament at Bury St. Edmund's, in 1446, under circumstances which justify a strong suspicion that he was murdered, and the popular party did not hesitate in laying the crime to the charge of the queen and her favourite Suffolk. Gloucester's old rival and opponent, cardinal Beaufort, followed him to the grave in 1447. The great chiefs who had continued to labour with some success in keeping together the remains of the English power in France were now nearly all dead or unemployed, and disasters followed one another in rapid succession in that country, and increased the exasperation of the popular party at home. Normandy was invaded, and Rouen, Caen, and the other places held by English garrisons in that duchy, fell into the hands of the French. Amid the agitation caused in England by these events, songs and poetry, as a means of promoting the general discontent and spreading the spirit of resistance to the government which was then



beginning to manifest itself, were used more largely, and assumed a bolder character. A few of these have been accidentally preserved, and afford extremely interesting illustrations of the history of the turbulent reign of Henry VI., though they are full of minute allusions which it would require very extensive research, and would, perhaps, now be hardly possible, to explain.

There is, among the charters in the Cottonian Library in the British Museum, a roll of vellum, marked ii. 23, which has belonged to a partizan of the popular cause at the time of the proceedings against the duke of Suffolk and Cade's rebellion, that is, in the years 1450 and 1451. This individual, whoever he was, has copied into his roll a great variety of political matter, such as a copy of the articles against the duke of Suffolk, the written demands of the commons of Kent assembled under Jack Cade, lists of persons involved in some of the events of the time, the duke of York's declaration to the king, one or two rather long metrical prophecies, and interspersed with the others a few political songs, which are printed in the present volume. The earliest of these, which may be as old as the year 1449, is a sort of lament over the state of our foreign affairs. The writer tells with regret how the old warriors who had established our continental power were dead, and how the work they had raised was falling to pieces; how the king was led by courtiers who cared not for the interests of their country; and how the duke of York, who was now becoming the popular hero, had been obliged to retire into Ireland to consult his own safety. In these political troubles it was customary to speak of the leaders by their signs or badges, which were as well known as their names or titles, and which had the advantage of being more comprehensive, as they were worn by their followers, who were thus recognized at a glance. The song of

ON THE  
POPULAR  
DISCON-  
TENT AT  
THE DISAS-  
TERS IN  
FRANCE.

which I am speaking has a peculiar interest from the circumstance that, while the badges only are given in the text, an interlinear gloss in the manuscript has placed over them the name of the individual to whom each belongs. The next of these songs is a chant of joy on the committal of the duke of Suffolk, here designated as the fox, and as Jack Napes, the popular name for a monkey. Suffolk is accused of having "tied Talbot our dog," meaning, I presume, that he had designedly left him without the means of carrying on the war effectually. He is further charged with the murder of the duke of Gloucester; and it is recommended that his enemy, the earl of Salisbury, should be his confessor, and that he should be forthwith hanged at Tyburn. Some rather obscure lines at the end contain another allusion to the retreat of the duke of York to Ireland.

ON THE  
ARREST OF  
THE DUKE  
OF SUFFOLK.

ON BISHOP  
BOOTH.

The third of the songs from the Cottonian Roll is directed against the unpopular prelate, bishop Booth, who had been promoted entirely by court favour during the time that Suffolk was the favourite. William Booth had been originally a jurist, but he subsequently embraced the clerical profession, and in 1447 obtained the bishopric of Coventry and Litchfield. The first Norman bishop of Litchfield had removed the see to Chester, and hence, although his successor carried it back (or, at least, took it to Coventry, from whence it was half restored to Litchfield), it continued long to be popularly called the bishopric of Chester. In these popular songs Booth is always called bishop of Chester, and he is spoken of by that title in documents of a more serious character.<sup>1</sup> In this song

<sup>1</sup> As in the following list of unpopular persons "endited" at Rochester, which is given in the same Cottonian Roll, ii. 23, from which these songs are taken :—

"These ben the namys that were enditede at Rowchestre afore the cardynalle of Yorke, bysshope of Canturbury, and the duke of Boleyngham, etc., in the feste of the

Bootho is accused of having obtained his bishopric by simony; and the writer of it seems also to charge him with ignorance, for he tells him to leave "practising on the privity of prince's power," to follow the plough, or to become a carter. The bishop is charged with usury, as well as simony, and of paying little attention to his clerical duties. The covetousness of men in power, he says, was the ruin of ancient Rome, and such was likely to be the case in England also. The bishop is spoken of in this song as an old man, suffering from palsy, and as nevertheless sacrificing his duties to his personal interest, in "praying for

Assumpeoun of oure lady and (?)  
festo Laurencii, anno r. r. Henrici  
xxix<sup>o</sup>:

Johan Sutton de Duddesley in  
com. Stafford, alias dictus  
Johan Sutton miles de Lon-  
done, 2.

Johan Trevelyane, nuper de Lon-  
done, armiger, 2.

Johan Say, nuper de Londone,  
armiger, 2.

Alicia de la Poole, nuper uxor  
Willelmi Poole ducis Suffolcie,  
nuper de Newelme in comitatu  
Oxon., 2.

Johannes Polsforde, nuper de  
London., armiger, 2.

Thomas Kent, de London., gen-  
tyllman, alias dictus T. K.  
clericus consilii domini regis, 2.

Johan Penyeole, nuper de Lon-  
don., armiger.

Thomas Hoo, de Hastyng in  
comitatu Suffox., miles, of, 2.

Reginaldus abbas Sancti Petri  
Gloucestric, of, 2.

Jacobus Flynys, dominus de  
Say, j.

T. Stanley, miles, of, j.

Edmundus Hongurforde, of, j.

Willelmus Minors, armiger, j.

Edmundus Hampdene, miles, j.

John Halle, armiger, j.

Thomas Danielle, armiger, j.

Thomas Thorppe, gentilmann, j.

Johan Blakeney, gentilmann, j.

Dominus Johannes Fforstkow, of,  
j. miles.

Johannes Gargrave, j.

Walter Liarde, episcopus Nor-  
wic., j.

Ricardus Wodvile, dominus de  
Ryvers, j.

Robertus Manselde, armiger, j.

Maister Johan Somers, j.

Edwardus Grymstone, armiger, j.

Willelmus Booth, episcopus Ces-  
tria, j.

Johannes Stanley, armiger, j.

Palmere.

Tressame.

Taumpage.

Gryswolde.

2. Hamptone essquiere, rest.

2. Hargrave in the Towre."

"the party that all the world cried out on." The voice of the oppressed, we are told, complained of the prince, "and of the priest eke," and he warns them of approaching vengeance. As an example of how little was gained by the givers of false judgments, he reminds him of the case of Trevilian. After some further reflections on the evil-doing and treasonable designs of the bishop's "sect," or party, and an appeal to God to guide the king better than he had been guided, and to rescue him from the influence of men like the earl of Suffolk, "and from all his foes," the writer of the song calls upon Boothe to bridle himself and not be too bold, and above all things to "cast away covetousness." In 1453 Boothe was further promoted to the archbishopric of York, and he died in 1464.

A WARN-  
ING TO  
KING  
HENRY.

The next of these popular compositions is addressed to the lords of the court, and contains a warning for the king himself. The courtiers who ruled the king are called upon to restore the grants they had obtained from him, for they had reduced him to such poverty that he was obliged to "beg from door to door" through his tax-gatherers. The lord treasurer Say and Daniel are exhorted to set the first example of this good work. Untruth, oppression, and evil-doing prevailed throughout the land much more than the king knew; but vengeance was at hand. The "traitors" believed that they were too cunning to be caught, and that their opponents had not the power to punish them; but, says the writer, "we swear by him that harrowed hell that they shall remain no longer in their heresy and false belief." So poor a king and such rich nobles were never seen before; while the commons could support their burdens no longer, in spite of the resolution of the lord Say to tread them under foot. The earl of Suffolk had sold Normandy, and now sought to make the king take upon himself the blame of his treason. It

was evident that Suffolk was taking advantage of the king's innocence, and, unless the commons of England came to the assistance of their liege lord, that nobleman would usurp the crown. The king would do well to let these traitors no longer go loose, for they were all sworn to hold fast together. The writer concludes with a condemnation of the conduct of the late chancellor Wainflete, bishop of Winchester, and a strong assertion of the truth of what he states concerning the wrongs of the people. This is followed by a short but more direct attack on the duke of Suffolk; and those who support him are warned that, if they did not abandon him and seek popular favour, punishment would overtake them within three months.

The spirited ballad which follows, taken from another manuscript in the British Museum, has for its subject the death of the favourite, the duke of Suffolk. It commemorates the accident by which, in the pleasant month of May, Jack Napes, as the favourite is here termed, who had gone to sea to be a mariner, was arrested by death on the way; and how Nicholas, which was the name of the ship which stopped him, and was possibly taken by the writer for the name of a person (unless it were the name of the ship's commander), volunteered to be his confessor. The principal ecclesiastics and laymen are introduced taking different parts in the exequies of the deceased favourite. Among the ecclesiastics thus introduced are two who appear to have been especially unpopular, the bishops of Coventry and Litchfield (already mentioned) and of Norwich. It is worthy of remark that the latter is here called Walter Liard, instead of Walter Hart, which is the name by which he is known in all our lists of bishops. Nevertheless he is also undoubtedly named Liarde in the list of persons indicted at Rochester, given in the note on page lvii. of

VIRSES  
AGAINST  
THE DUKE  
OF SUFFOLK.

ON THE  
DEATH OF  
THE DUKE  
OF SUFFOLK.



this Introduction. In some lists of the bishop of Norwich he is called Hart or Le Hart.

ON THE  
CORRUPTIONS OF  
THE TIMES.

In the present volume these songs are followed by a few short poems, more general in their satire, most of which appear to have been written just before the civil wars between the rival houses of York and Lancaster. They are found scattered through contemporary manuscripts in different collections. The first of these complains in general terms of the absence of wisdom and truth from the state, and the prevalence of falsehood and guile. So completely was the just order of things overthrown, that, the writer says, it might be well said, that the blind man was guided by him who could not see, or, in the language of the time, "the bysom ledys the blynde," and this proverb is made the burden of the song. The writer complains, among many other griefs, that poor men were raised to be peers of the land, and that maintainers, or men who supported their dependants in doing wrong, and men ignorant of the laws, were made the dispensers of justice; that robbers and men who only looked to their private gain were established in the place of righteousness; that in the consistory courts the officials and deans sold their judgments for money; that friars, contrary to nature, were made confessors to the chief ladies of the land; that the prelates made a traffic of holy church, selling their pardons and absolutions; that the holiness which prevailed among them "came out of hell," and that the commons loved not the great. Sin thus reigned supreme, and it was to be feared that evils would fall upon the land such as those which had been brought by sin upon France and Flanders. The next of these pieces is similar to the other in purpose and tone. It professes to show "how mischance (or misfortune) reigns in England;" and in the same way ascribes it to the sins of all ranks and of all classes of society.

All this time the persecution of the Lollards continued, though we hear perhaps less of them in consequence of the preoccupation of men's minds with the political crisis. The first piece here given is curious AGAINST THE LOLLARDS. as being a ballad against the religious reformers, and belongs probably to the earlier part of the reign of Henry VI., or perhaps to that of Henry V. The writer pretends that, till lately, he did not know what "Lollards" were, but now that he did know it, he was astonished that anybody should be so unwise as to incur the risk of being burnt by meddling with questions which they did not understand. Above all things, he says, it was contrary to nature for a knight, whose business it was to defend castles for his king, to "babble" about the Bible day and night. It is hardly necessary to say that the allusion is to Sir John Oldecastle, the martyr, whose name was long a sort of watchword among the persecuted Wyclifites. The allusion becomes more pointed as we go on. It is not worth the wages, he continues, to remain with such a captain, who is but an "old castle," all in ruin, and who secretly laboured to raise tumults against the king and his clergy. After representing the Lollards as wolves who had introduced themselves treacherously among the sheep, he proceeds again with his punning sarcasm. The castle, he pretends, the walls of which were overthrown, was not fit for a king's residence, especially when the captain had fled, and forsaken bow and spear, in order to "creep from knighthood into clergy." "For I trow," he adds, "there is no knight alive who would have done so open a shame, for it is no gentleman's game to study or dispute in that craft." The writer calls for the execution of the law upon men who, he intimates, only sought riot and robbery under pretence of religious reform; and he blames their contempt for images, their want of reverence for the saints who

TO THE  
KING.

A POLITI-  
CAL PRO-  
PHCY.

AGAINST  
THE  
FRIARS.

ON THE  
CORRUPT-  
ION OF  
PUBLIC  
MANNERS.

had been canonized by the church, adding an allusion to some recent occurrence in Kent, where the Wycliffites had beheaded the image of St. James. In some rather obscure Latin rhyming verses, preserved in a contemporary manuscript belonging to the library of Merton College, Oxford, the king is called upon to protect the clergy against the attacks of the laity, and the people are blamed for their ingratitude towards their sovereign. A short metrical prophecy follows, which is more obscure in its English than the Latin verses which precede. We are informed that certain disastrous occurrences are to take place, and among them a battle on the banks of the Humber, "when  
" Rome shall be removed into England, and every  
" priest shall have the pope's power in hand." Another short poem, from a manuscript in Trinity College, Cambridge, is written in alternate lines of English and Latin, and presents a very violent attack upon the friars. They are accused of leading people to hell, and of being themselves possessed by the seven mortal sins. They were, according to this account, false and deceitful, and extremely immoral, so that it was dangerous for a man who had wife or daughters to let them enter his house. No lord could afford to build such a house as these men, who pretended to live by begging, erected for themselves, so that you might imagine them to be coiners, and therefore traitors to the king. Another short English poem of the same age, after exclaiming against the extravagant apparel of the courtiers and "proud gallants," again attacks the church and the "pope-holy" priests, whose conduct was the reverse of their preaching, who obtained advancement by simony, and who were as proud and extravagant in dress as the courtiers. They are admonished to keep within their monasteries, instead of wandering about; and not to reprove other people till they set a better example themselves. If

they did their duty as they ought, they might restore peace to the land. Two or three shorter scraps in EPICRAMS English verse may be classed under the head of epi- ON THE PUBLIC EXTRA-  
GANGIA grams. One makes love complain of being exiled by envy, and ascribes it to the long boards which people were hanging down to the breast. Another states that England had been ruined by extravagance in dress, great oaths, bribery, flatterers, and false deeds. A third describes England as in a state of universal contention, and says that the land contained much people of light consciences; many knights, who had little power; many laws, with little justice; many acts of parliament, and few of them properly kept; little charity, but much flattery; many a penniless gallant; great show of living, upon small wages; and many gentlemen, but few pages or servants. A few lines in Latin, on the same subject, ON THE TIMES. follow.

When we return again to the poems on political ON THE PROGRES-  
SION TO ST. PAUL'S. events, we meet with an almost solitary example of a ballad, the subject and tone of which are of a more cheering character. The first battle of St. Alban's had been fought, and had added family feuds to the political divisions, and everything announced the approach of a sanguinary civil war. But suddenly an outward pacification was effected, and it was arranged that the great lords of the rival factions should mutually forgive each other, and that there should be a public reconciliation. This took place on the 25th of March 1458, when the king and queen and the reconciled chiefs walked in procession to St. Paul's to celebrate so joyful an event. The ballad here printed was written to celebrate this reconciliation. "Charity," it was believed (as we here learn), had at length driven wrath out of the land, and had paved the way for wealth and prosperity. The foreign enemies, who had rejoiced at our divisions, were now "quaking"

with fear at the report that peace at home had succeeded division. Sorrow had fled with shame into France, "as a felon that hath forsworn this land," and love had driven out "malicious governance." The great lords had laid aside their feuds, so that England might now enjoy concord and unity. The king and queen, and the great lords, went in friendly procession to St. Paul's on Lady-day, and showed to one another "lovely countenance," which France and Brittany would have cause to rue. It was the archbishop of Canterbury and the bishop of Winchester who had brought about this "love-day." The ballad ends with an eulogy of the city of London. The contending factions had now become those of York and Lancaster.

The songs  
from the  
Dublin ma-  
nuscript.

A manuscript preserved in the library of Trinity College, Dublin, of a few years' later date than the Cottonian roll, has, like it, a few very interesting political songs, which, with one from another MS. in the same library, were published by Sir Frederic Madden in the twenty-ninth volume of the *Archæologia* of the Society of Antiquaries. They commence with the date of the public reconciliation just described. The first in date is the single song from the last-mentioned manuscript, where it is stated to have been written in the year 1458, and is the work of a Lancastrian partisan. Henry VI. is represented under the form of a ship, with the young prince Edward for a mast. The ship's light was a blazing cresset, representing the duke of Exeter, and its strong stern was the duke of Somerset. The sail-yard was the earl of Pembroke, the stay the duke of Buckingham; and the shrouds consisted of the lords Devonshire, Grey, Beauchamp of Powik, and Seales. The earl of Northumberland, with Ros, Clifford, and Egremont, formed the sail; the earl of Shrewsbury was the top-mast; and the ship had three good anchors, the lords Beaumont, Welles, and Rivers. St. George is appealed



to for protection for this stately ship. The other Dublin manuscript has belonged, most certainly, to a Yorkist, and it was evidently written during the years 1460 and 1461. The earliest of the songs contained in it, written about the month of May in the former year, gives a list of the Yorkist leaders, and enumerates their qualities. Another commemorates the battle of Northampton, fought on the 10th of July 1460, and appears to have been composed between that time and the month of September. The Yorkists were now again the victorious party, but intrigue was soon active against them, and another of those poems in the Dublin manuscript, composed in the month of December, is a warning to them to be on their guard. A song, printed in the same volume of the *Archæologia*, from a manuscript in the archiepiscopal library at Lambeth, celebrates the entry of Edward IV. into London, at the beginning of March 1461. The last of the songs in the Dublin manuscript commemorates Edward's decisive victory at Towton.

To return to the poems printed in the present volume, the death of Richard duke of York, the hero of the earlier period of the wars of the roses, is here commemorated, and his titles and qualities and great actions enumerated, in an epitaph in French verse, stated to have been composed by "Chester the herald."

A Latin poem, composed by a rather well known monk of St. Alban's, John de Wethamstede (called sometimes in Latin *Johannes Trumentarius* or *de Loco Trumentii*), soon after the battle of Towton, in not very elegant Latin, gives an account of the previous civil wars as far, chiefly, as they concerned the town and abbey of St. Alban's, and the object of the writer seems to have been to protest against the predatory propensities of the northern troops who formed the army of Margaret of Anjou. He gives his name at the end under the affected concealment of puns, and informs us that when

EPITAPH  
FOR  
RICHARD  
DUKE OF  
YORK.

ON THE  
CIVIL  
WARS.

it was written he was an aged man, and that he was both deaf and blind. His poem begins with an account of the first battle of St. Alban's, in which the Lancastrians were defeated, and their chiefs, the earl of Northumberland and the duke of Somerset, slain. The Lancastrians, the writer tells us, fled like children from the rod and many of them sought refuge in the abbey, and, in their terror, concealed themselves under the stalls of the church, or in any other hiding-places they could find. After the battle the victorious troops of the duke of York fell to plundering the town, and the monk who wrote these verses looks upon it as a miraculous intervention of his patron saint that the king, instead of flying to the abbey, sought refuge in a house in the middle of the town, and thus the abbey escaped plunder. A brief account of the battle of Wakefield, in which the duke of York was slain, follows, and we have then a description of the second battle of St. Alban's, in which the abbey was less fortunate. The monk speaks indignantly, and no doubt feelingly, of the barbarous conduct and rapacity of the northern troops, and narrates with evident joy the arrival and triumph of Edward, and the sanguinary punishment which he inflicted on the northern plunderers on Towton field. The poem concludes with a statement of Edward's claims to the English crown, and a comparison between him and the feeble monarch to whom he had succeeded.

A POLITICAL  
REFLECTION.

A poem, in English, written at the commencement of the reign of Edward IV., gives a sort of retrospect of the history of the Lancastrian dynasty, composed in a strongly Yorkist point of view. The author praises highly the prosperous reign of Richard II., and speaks of the base usurpation of Henry of Lancaster, who had dethroned "this righteous king, God's true knight," and thrown him into prison. "The blessed confessor," archbishop Scrope, took his death "full patiently" in

that quarrel. The "said Henry," for his tyranny and usurpation, was struck with leprosy, of which he died. The glory of his son, Henry V., was still too recent, and his name too popular, to allow of his being spoken of with disrespect; and, although he "reigned unrightfully," he had held up the honour of England. But no language was too strong to describe the bad qualities of his ill-fated son, and more especially of his consort queen Margaret, whose reign had been one of continuous misrule. In speaking of the sanguinary struggle which had paved the way of the house of York to the throne, and which had proved so fatal to the English nobility, the writer of this poem compares England to a garden which had been many years overgrown with weeds, and which required to be "mown down plain" before the "pleasant sweet herbs" could have a chance of growing. He quotes Edward's victories, and his constant good fortune, as an acknowledgment from heaven of his worthiness and right, and praises highly the earl of Warwick, "the load-star of knighthood, born of a stock that ever shall be true."

Edward's fortune, however, was destined to change once, and Warwick's truthness to be put to a trial in which it failed. The next poem in the present volume, a longer English poem than the preceding, commemorates Edward's return from exile in 1471 to recover his crown.

ON THE  
RECOVERY  
OF THE  
THRONE  
BY ED-  
WARD IV.

After at least warm praise of king Edward, the writer tells how, when he landed in Holderness, the people were unwilling to join him, and showed him unkindness. He, however, made his way to York in spite of his enemies, and when the people of that city had a sight of his person, "their malice was quenched," and they joined him. He proceeded thence to Pontefract, to the great chagrin of the marquis Montague, who durst not meet him. At Coventry

Edward was in want of meat, drink, and lodging for his army, yet he prepared to give battle to the earl of Warwick. He was here reconciled with his brother the duke of Clarence, but he remained long without being able to bring Warwick to fight, until "want of lodging and victual" obliged him to change his quarters, and he proceeded to London. At Daventry, a miracle—"an image which was closed" "brake open suddenly"—was manifested in the abbey as a token of victory. The citizens of London received him with great joy, and he there took prisoners "a king and a clerk." He went by water from London to Westminster, where he resumed the crown and sceptre, and offered his devotions at the shrine of St. Edward. The meeting between Edward and his queen and children was very tender, but he was soon called away to meet his enemies in the field. The night before the battle of Barnet witnessed another miraculous sign in Edward's favour, for a bright star was seen to shine over his head. The battle is described at some length, after which the king returned to London, where his presence was very desirable. The bastard Falconberg had collected a multitude of fighting men, with whom he plundered the country round, and attempted to force his way into the capital, but he was successfully resisted by the citizens at London Bridge, the outer gate of which was burnt by the assailants. In another assault they applied gunpowder, as well as fire, and destroyed all the buildings up to the drawbridge, but they could get no further. They also attacked Aldgate, and burnt fair houses there, but the earl of Essex and the aldermen, with the citizens, went out at Bishopsgate, and, falling upon them, put them to flight. The earl of Rivers, too, happening to be in London, did great service, and, placing himself at the head of the citizens, attacked the Kentish men, and defeated and pursued them with great slaughter.

After this defeat the Kentish men dispersed, while king Edward came to London with his forces. The duke of Gloucester, "that noble prince,"—"grace him " followeth, fortune, and good speed,"—with the earl of Pembroke, and the lord chamberlain and others, rode in the king's advanced guard of eight thousand men, and was joyfully received by the citizens. King Edward knighted eight aldermen on the field of battle. The king, accompanied by the duke of Clarence, followed with a smaller division of his army, and was received and welcomed by at least twenty thousand men. They rode through the city to St. Paul's, to offer up thanks for their success. The ballad ends with some lines in praise of Elizabeth, Edward's queen. It is rather curious that the author of this poem, who was evidently a contemporary, and probably a Londoner, should make the bastard Falconberg's attack upon London follow immediately after the battle of Barnet.

The last poem in the present collection is somewhat similar in subject to the Libel of English Policy, from which the first lines are taken, but it is much shorter. Like that poem, its theme is the supremacy which England ought to secure by her navy and commerce. There was no man, the writer says, of whatever degree, who had not absolute need of three things, meat, drink, and clothes. England, he said, possessed all these three articles in abundance, and of one there was a great superfluity, but the people neglected to make the most of this advantage. Other countries produced meat and drink for their inhabitants, but it was clear that they depended upon England for clothing, for merchants from them all came here to purchase either the raw material or the cloth that was made of it. The writer here gives a list of the countries which then traded with England, adding that there were doubtless many others with the names of which he was not

ON ENG-  
LAND'S  
COMMER-  
CIAL  
POLICY.



acquainted, for he conjectured that all the nations under heaven, whether Christian or heathen, had need of our English commodities. He recommends that none but wool of the worst quality should be exported; because, as the coarse cloth could only be sold at a low price, while the various processes of making the cloth were nearly as expensive as in the fine cloth, so the profit of this coarse cloth to the makers was very small. The next point to which this writer calls attention makes us acquainted with rather a curious fact. A custom had, he says, been recently introduced among merchants and cloth-makers, which was very unjust and oppressive to the poor workmen, whom they compelled to take half of their wages in merchandise. This plan further enabled the employers to cheat those they employed, by giving them merchandise at a nominal value, which was double its true worth, so that it was an indirect manner of considerably diminishing their wages. Thus, "the poor had the labour, and the rich the gain." The writer demands an ordinance, or act of parliament, to compel the employers to pay the wages of their workmen in money. This system of paying wages in goods seems to have prevailed very extensively, and is represented as not only creating much misery among the poor, but as being in many cases a disadvantage to the employers themselves, and generally to the country, as it prevented the development of the national industry. This, the writer tells us, was especially the case in the mines, and he proposes a rather singular remedy. He asks for the establishment of a mint near the mines, and an ordinance that all the silver brought up should, as soon as it was refined, be coined on the spot, and that the men should receive their pay in this newly-coined money before any of it was carried away. If this were the case, he says, people would be glad to work, and the number of workmen

would be increased tenfold, and necessarily the more workmen were employed in the mines the greater quantity of silver would be derived from them; thus the king himself, and through him the whole kingdom, would be enriched. In the same way, by making all the fine wools into cloth at home, and paying the workmen fairly, money would be brought into the country, and a great source of national wealth transferred from our enemies to ourselves. The suggestions contained in this poem furnish a very interesting illustration of the social condition of the English workman and of the state of English manufactures in the fifteenth century.

This is the last poem of a political character with which I am acquainted which comes within the limits of the present collection. It is hardly necessary to state that the texts in the present volume have been edited, from the original manuscripts, on the same principles which were observed in the former. It may perhaps, however, be right to state that the plan adopted in the first volume was to collect together all the songs and short poems of a political or historical character, belonging to the period, which have been preserved, whether they had been previously printed or not; but as it has been since decided that poems which have previously been printed in works generally known and easy of access, such as the *Archæologia*, should not be re-edited here, that plan has, to a certain degree, been abandoned in the second volume, and such only have been re-edited as have previously appeared in books less likely to be generally known. I have thought it well at the same time, to prevent any inquirers who may be using this book from overlooking poems which have been printed elsewhere, to notice in the present Introduction all those which have been omitted.

The Glossary of English words given at the end of

the volume has no further pretensions than to assist the reader in understanding the texts. The English poems belong to periods scattered over a century and a half; and they are just of that popular class which present the varying peculiarities of the language, and which contain a great number of words of a popular or trivial character, which perhaps only occur once in the writings with which we are acquainted, and to the exact meaning of which we have hardly any clue. It would be almost impossible, under such circumstances, to attempt anything like a systematic philological dictionary of the English language, as exhibited in these various examples; and I have contented myself with giving an index of the obsolete words or less intelligible forms, and explaining as many of them as I can.

---

## POLITICAL POEMS.

VOL. II.

### COMPLIMENTARY VERSES ON KING HENRY IV.<sup>1</sup>

By John Gower

*Sequitur carmen unde magnificus rex noster Henricus  
prenotatus apud Deum et homines cum omni  
benedictione glorifectur*

Rex celi Deus et Dominus, qui tempora solus  
Condidit, et solus condita cuncta regit,  
Qui rerum causas ex se produxit, et unum  
In se principium rebus inesse dedit;  
Qui dedit ut stabili motu consisteret orbis,  
Fixus in æternum mobilitate sua,  
Quique potens verbi produxit adesse creata,  
Quique suo mentis lego ligavit ea;  
Ipsa caput regum, reges quo rectificentur,  
Te quo tuum regnum, rex pie, quæso regat  
Grata superveniens te misit gratia nobis,  
O sine labe salus, nulla par ante fuit.  
Sic tuus adventus nova gaudia sponte reduxit,  
Quo prius in luctu lachryma major erat  
Nos tua militum pavidos relevavit ab imo,  
Quos prius oppressit ponderis omne malum.  
Ex probitate tua, quo mors latitabat in umbra  
Vita resurrexit claque regna regit.

<sup>1</sup> From MS. Cotton. Tiberius A. iv. fol. 166, r°. It is found in most of the manuscripts of Gower's Latin poems; and has here been collated with a copy in the MS. of Gower's poems in possession of the duke of Sutherland, now preserved at Trentham.

Sic tua sors sortem mediante Deo renovatam  
 Sanat et emendat, quo prius aegra fuit.  
 O pio rex, Christum per se laudamus, et ipsum  
 Qui tibi nos tribuit terra reviva colit.  
 Sancta sit illa dies, qua tu tibi regna petisti,  
 Sanctus et ille Deus qui tibi regna dedit.  
 Qui tibi prima tulit, confirmet regna saluta,  
 Quo poteris magno magnus honore frui.  
 Sit tibi progenies ita multiplicata per ævum,  
 Quod genus inde pium repleat omne solum.  
 Quicquid in orbe boni fuerit tibi summus ab alto  
 Donet, ut in terris rex in honore regas.  
 Omne quod est turpe vacuum discedat, et omne  
 Est quod honorificum det Deus esse laum.  
 Consilium nullum, pio rex, te tangat iniquum,  
 In quibus occultum seit Deus esse dolum.  
 Absit avaritia, ne tangat regia corda,  
 Nec queat in terra proditor esse tua.  
 Sic tua processus habeant fortuna perennes,  
 Quo recolant laudes sæcula cuncta tuas.  
 Nuper ut Augusti fuerant præconia Romæ,  
 Concinat in gestis Anglia laeta tuis.  
 O tibi, rex, ayo detur fortissimo nostro  
 Semper honorata sceptrum tenero manu.  
 Stes ita magnanimus quod ubi tua regna gubernas,  
 Terreat has partes hostia nulla manus.  
 Augeat imperium tibi Christus et augeat annos,  
 Protegat et nostras aucta corona fores.  
 Sit tibi pax finis, domito dominaris in orbe,  
 Cunctaque sint humeris inferiora tuis.  
 Sic honor et virtus, laus, gloria, paxque, potestas,  
 Tegno tuum regnum magnificare queant.  
 Cordis amore boni, pio rex, mea vota paravi,  
 Corpore cum nequii servo memento tibi.  
 Ergo tuas laudique tuo geniflexus honori  
 Verba loco doni pauper habenda tuli  
 Est tamen ista mei, pio rex, sententia verbi,  
 Ut tuo tui regni sint tibi regna poli.



II. aquilæ pullus quo nunquam gratior ullus,  
 Hostes confregitque tyrannica colla subegit.  
 II. aquilæ cepit oleum quo regna recepit,  
 Sic veteri juncta stipiti nova stirps redit uncta.

*Epistola brevis unde virtutes regice morales ad sanum  
 regimen ampliori memoria dirigantur.*

O recolende bone, pio rex Henrico, patrone, Ad bona dispone quos eripis a Pharaone. Noxia depone quibus est humus hæc in agone Regni personæ quo vivant sub ratione. Pacem compone, vires moderare coronæ, Legibus impone frænum sine conditione, Firmaque sermone jura tenore mone.	Nota de justitia.
Rex confirmatus licet undique magnificatus, Sub Christo gratus, vivas tamen immaculatus Est tibi prælatus, comes est baro, villa, senatus, Miles et armatus, sub lege sua moderatus. Dirigo quosque status, mancas quo pacificatus, Invidus, elatus, nec avarus erit sociatus. Sic oris ornatus, purus ad omne latus.	Nota de regimine.
Hæc ut amans quibit Gower, pie rex, tibi scribit; Quo pietas ibit, ibi gratia nulla peribit, Qui bone describit, semet mala nulla subibit, Sed pius exhibitque Dei pietate redibit. Sic qui transibit, opus et pietatis adibit, Hunc Deus ascribit, quod ab hoste perire nequibit; Et sic finibit, quia pia vota bibit.	Nota de pietate.
Quanto regalis honor est tibi plus generalis, Tanto moralis virtus tibi sit specialis. Sit tibi carnalis in mundo regula qualis Est tibi mentalis in Christo spiritualis. Si fuerit talis, tua chronica perpetua Tunc erit æqualis perfecta quo materialis. Rex immortalis te regat absque malis.	Nota de contem- platione.

ADDRESS OF JOHN GOWER TO HENRY IV.<sup>1</sup>

Electus Christi, pie rex Henrico, fuisti,  
 Qui bene venisti cum propria regna potisti;  
 Tu mala vicistique bonis bona restitisti,  
 Et populo tristi nova gaudia contribuisti.  
 Est mihi spes lata quod adhuc per te renovata  
 Succedent fata veteri probitate beata.  
 Est tibi nam grata gratia sponte data

O worthi noble kyng Henry the forth,  
 In whom the gladd fortune is befall  
 The poeple to governe uppon erthe,  
 God hath the chose in comfort of our alle,  
 The worschipe of this lond, which was down falle,  
 Now stant upriht thurgh grace of thi goodnesse,  
 Which every man is holde for to blesse.

The high God, of his justice allone,  
 The right which longeth to thi regalie  
 Declared hath to stonde in thi persone;  
 And more than God may no man justifie.  
 Thi title is knowe uppon thin ancestrie,  
 The londes folk hath ok thy riht affermed;  
 So stant thi regne, of God and man conformed.

Ther is no man mai soie in other wise  
 That God him self no hath the riht declared,  
 Whereof the lond is bound to thi servise,  
 Which for defalte of help hath longe caved;  
 But now ther is no mannes herte spared,  
 To love and serve, and wirche thi plesance,  
 And al is this thurgh Godes pourveiance.

---

<sup>1</sup> This poem was inserted in the old black-letter editions in folio of the collected works of Chaucer. It is here printed from a contemporary manuscript in the possession of his grace the duke of Sutherland.

In alle thing which is of God begonne,  
Ther folwith grace, if it be wel governed ;  
Thus tellen thei whiche olde bookes conne,  
Whereof, my lord, y wot wel thou art lerned.  
Axe of thi God, so schalt thou noght be werned  
Of no request, which is resonable ;  
Ffor God unto the goode is favorable.

King Salomon, which hadde at his axingo  
Of God what thing him was levest to crave,  
He ches wisdom unto the governynge  
Of Goddis folk, the whiche he wolde save,  
And as he ches it fel him for to have ;  
Ffor thurgh his wit, whil that his regne laste,  
He gat him pes and reste unto the laste.

Bot Alisaundre, as telleth his histoire,  
Unto the God besoghte in other weie,  
Of all the world to wiane the victoire  
So that undir his swerd it might obeie ;  
In werre he hadde al that he wolde preie,  
The myghti God behight him that beheste,  
The world he wan, and had it of conqweste.

Bot thogh it fel at thilke time so,  
That Alisaundre his axingo hath achieved,  
This sinful world was al paiene tho,  
Was non which hath the hihe God believed,  
No wonder was thogh thilke world was grieved,  
Thogh a tiraunt his pourpos mihte winne ;  
Al was vengaunee and infortune of sinne.

Bot now the foith of Crist is come aplace  
Among the princes in this orthe hiere,  
It sit hem wel to do pité and grace ;  
Bot 3it it mot be tempred in manere ;  
Ffor as thei finden cause in the matiere,  
Upon the point, what afterward betide,  
The lawe of riht shal noght be leid aside.

So mai a kyng of werre the viage  
 Ordeigne and take, as he therto is holde,  
 To cleime and axe his rightful heritago  
 In alle places wher it is withholde;  
 Bot other wise if God him silve wolde  
 Affirme love and pes betwen the kynges,  
 Pes is the beste above alle ert holy thinges.

Good is teshue werre, and matheles  
 A kyng may make werre uppon his right;  
 Efor of bataille the final ende is pes.  
 Thus stant the lawe, that a worthi knyght  
 Uppon his trouthe may go to the fight;  
 Bot if so were that he myghte chese,  
 Betre is the pees, of which may no man lese

To sterc peace oghte every man alyve,  
 Efirst for to sette his liege lord in reste,  
 And ek these othre men that thei no stryve,  
 Efor so this world mai stonden ate beste.  
 What kyng that wolde be the worthieste,  
 The more he myghte oure dedly werre cesse,  
 The more he schulde his worthinessse encesse.

Pes is the chief of al the worldes welthe,  
 And to the heven it ledeth ek the voie;  
 Pes is of soule and lif the mannes helthe  
 Of pestilence, and doth the werre aweie.  
 My liege lord, tak hiede of that y seie,  
 If werre may be lefte, tak pes on honde,  
 Which may not be withoute Goddis soude.

With pes stant every creature in reste;  
 Withoute pes ther may no lif be glad;  
 Above alle othre good pes is the beste;  
 Pes hath him self when werre is al bestad;  
 The pes is sauf, the werre is ever adrad;  
 Pes is of al charitie the keie,  
 Which hath the lif and soule for to voie.

My liege lord, if that the list to seehe  
The sothe ensamples that the werre hath wrought,  
Thou schalt wel here of wise mennes speche,  
That dedly werre turneth into noght  
For if these olde boke be wel sought,  
Ther myght thou se what thing the werre hath do,  
Both of conqueste and conquerour also.

For vein honour, or for the worldes good,  
Thei that whilom the stronge werres made,  
Wher be thei now, bethenk wel in thi mod ;  
The day is gone, the nyght is derk and fade,  
Her cruelté, which mad hem thanne glade,  
Thei sorwen now, and yet have noght the more ;  
The blod is schad, which no man mai restore.

The werre is modir of the wronges alle ;  
It sleth the prest in holi chirche at masse,  
Forlith the maide, and here flour tofalle ;  
The werre maketh the grete citee lasse,  
And dothe the lawe his reules overpasse.  
There is no thing wherof meschef mai growe,  
Which is noght caused of the weire, I trowe.

The werre bringth in poverté at hise hieles,  
Wherof the comon poeple is sore grieved ;  
The werre hath set his cart on thilke whieles,  
Wher that fortune mai noght be believed.  
For whan men wene best to have achieved,  
Fulle ofte it is al newe to beginne ;  
The werre hath no thing siker, thogh he winne.

Forthi, my worthi prince, in Cristis halve  
As for a part, whos feith thou hast to guide,  
Leie to this olde sor a newe salve,  
And do the werre awei, what so betide ;  
Pourchace pes, and sette it be thi side,  
And suffre noght thi poeple be devoured ;  
So schal thi name ever after stonde honoured.



If eny man be now, or ever was,  
 Ajoin the pes thi preyé counseillour,  
 Lete God been of thi counseil in this cas,  
 And putte awei the cruel werreour.  
 For God, which is of man the creatour,  
 He wolde noght men slowe his creature,  
 Withoute cause of dedly forfeiture.

Wher nedeth most, behoveth most to loke;  
 Mi lord, how so thi werres ben withoute  
 Of time passed, who than hiede toke,  
 Good were at hom to so riht wel aboute,  
 For evermore the werste is for to doute;  
 Bot if thou myghtest parfit pes atteigne,  
 Ther schulde be no cause for to plegne.

Aboute a kyng good counseil is to preise,  
 Above alle othre thinges most vailable;  
 Bot zit a kyng withinne him self schal peise,  
 And so the thinges that ben resonable;  
 And theruppon he schal his wittes stable,  
 Among the men to sette pes in evene,  
 For love of him which is the kyng of hevenc.

Ha! wel is him that schedde never blod,  
 Bot if it were in cause of rihtwysnesse.  
 For if a kyng the peril undirstod,  
 What is to sle the poeple, thanne y gesse  
 The dedly werres and the hevynesse,  
 Wherof the pes distourbid is ful ofte,  
 Schulde at som time cesse and wexe softe.

O kyng, fulfilled of grace and of knyghthode,  
 Remembre uppon this point for Cristes sake;  
 If pes be profred unto thi manhode,  
 Thin honour sauf, let it noght be forsake.  
 Though thou the werres daist wel undirtake,  
 After reson zit tempre thi corage,  
 For lich to pes ther is non advantage.

My worthi lord, thenke wel how so befall  
 Of thilke lore, as holi bokes sein,  
 Crist is the loved, and we ben membres alle,  
 As wel the subjit as the sovereign;  
 So sit it wel, that charité be plein,  
 Which unto God him selve most accordeth,  
 So as the lore of Cristes word recordeth.

In tholde lawe, er Crist him self was bore,  
 Among the ten comandementz y rede  
 How that manslaghtre schulde be forbore;  
 Such was the wille that time of the Godhede;  
 But aftirwards, whanne Crist tok his manhede,  
 Pes was the ferste thing he let do erie  
 Azein the worldes rancour and envie.

And er Crist wente out of this erthe hieie,  
 And stigh to hevenc, he made his testament,  
 Wher he beqwath to his disciples there  
 And gaf his pes, which is the fundament  
 Of charité, withouten whos assent  
 The worldes pes may never wel be tried,  
 No love kept, no lawe justified.

The Jewes with the paiens hadden were,  
 Bot thei among hem self stode overe in pes;  
 Whi schulde thanne oure pes stonde out of herre,  
 Which Crist hath chose unto his ogline eneres?  
 Iffor Crist is more than was Moises,  
 And Crist hath set the parfit of the lawe,  
 The which scholde in no wise be withdrawe.

To give ous pes was cause whi Crist dide,  
 Withoute pes may no thing stonde availed;  
 Bot now a man mai sen on everi side,  
 How Cristes foith is every dai assailed,  
 With the paiens destrued, and so batailed  
 That for defalte of help and of defence,  
 Unethe hath Crist his dewe reverence.

The righte feith to kepe of holy chirehe,  
 The firste point is named of knyghthode ;  
 And everi man is holde for to wirehe  
 Uppon the point which stant to his manhode.  
 Bot now, helas ! the fame is sprad so broode,  
 That everi man this thing compleigneth,  
 And zit ther is no man which help ordeigneth.

The worldes cause is waited over al,  
 Ther ben the werres redi to the fulle,  
 Bot Cristes oghne cause in special,  
 Ther ben the swerdes and the spores dulle ;  
 And with the sentence of the popes bulle,  
 As for to do the folk paien obeie,  
 The chirche is turned al another weie.

It is to wonder above any mannys wit,  
 Withoute werre how Cristes feith was wonne ;  
 And wo that ben upon this erthe zit,  
 No kepe it noght as it was first begonne.  
 To every creature undir the sonne  
 Crist had him self, how that wo schuldren preche,  
 And to the folk his evangile teche.

More light it is to kepe than to make ;  
 Bot that wo founden made tofore the hound  
 We kepe noght, bot lete it lightly slake.  
 The pes of Crist hath al tobroke his bond ;  
 We reste our selve, and soeffrin every lond  
 To slen eeh other, as thing undefendid ;  
 So stant the werre, and pes is noght amendid.

Bot thogh the heved of holy chirehe above  
 No do not al his hole businesse  
 Among the men to sette pes and love,  
 These kynges oughten of here rightwissnesse  
 Here oghne cause among hem self redresse ;  
 Thogh Peters schip as now hath lost his stiere,  
 It lith in hem that bygo for to stiere.

If holy cherehe after the duoté  
 Of Cristes word no be noght al avysed  
 To make pes, acord, and unité  
 Among the kinges that ben now devised,  
 3it natheles the lawe stant assised  
 Of mannys wit to be so resonable,  
 Withoute that to stonde hem selve stable.

Of holy chirche we ben children alle,  
 And every child is holden for to bowe  
 Unto the modir, how that ever it falle,  
 Or elles he mot reson desalowe.  
 And for that cause a knyght schal forst avowe  
 The right of holi chirche to defende,  
 That no man schal the privilege offende.

Thus were it [good] to setten al in evone,  
 The worldes princes and the prelatz bothe,  
 Tfor love of him which is the king of hevone;  
 And if men scholde algate wexe wrothe,  
 The Sarazins, whiche unto Crist be lothe,  
 Let men ben armed azein hem to fighte,  
 So mai the knight his dede of armes righte.

Uppon thre pointz stant Cristes pes oppressed;  
 Tfirst holy chirche is in her silt divided,  
 Which oughte of reson first to be redressed,  
 Bot 3it so highe a cause is noght decided.  
 And thus whan humble pacience is prided,  
 The remonaunt, which that thei schulden reule,  
 No wonder is though it stonde out of reule.

Of that the heved is sick, the limes alken;  
 These regnes that to Cristes pes belongen,  
 Tfor worldes good these dedly werres maken,  
 Which heliples as in balancé hongen.  
 The heved above hem hath noght undirfongen  
 To sette pes, bot every man sleeth other,  
 And in this wise hath chaigé no brother.

The two defaultes bringen in the thriddle,  
 Of miscreantz, that sen how we debate,  
 Betwene the two thei fallen in amidde,  
 Wher now al dai thei finde an open gate.  
 Lo, thus the dedly were stant algate;  
 Bot evere y hope of king Henries grace,  
 That he it is which schal the pes embrace.

My worthi noble prince and kyng enoight,  
 Whom God hath of his grace so preserved,  
 Beholde and so the world uppon this point,  
 As for thi part, that Cristes pes be served;  
 So schal thin highe mede be reserved  
 To him which al schal qwiten ate laste,  
 Ffor this life hie mai no while laste.

See Alisandre, Ector, and Julius,  
 See Machabeu, David, and Josué,  
 See Charlemeine, Godefrqi, Arthus,  
 Ffulfild of werre and of mortalité,  
 Here fume abit, bot al is vanité;  
 Ffor deth, which hath the werres under fote,  
 Hath made an end of which ther is no bote.

So mai a man the sothe wite and knowe,  
 That pes is good for every man to have;  
 The fortune of the werre is evere unknowe,  
 Bot wher pes is, ther ben the marches save.  
 That now is [up], to morwe is under grave,  
 The mighti God hath alle grace in honde,  
 Withouten him pes mai noght longe stonde.

Off the tenetx to winne or lese a chase,  
 May no lif wite er that the bal be <sup>\*</sup>ronne;  
 Al stant in God, what thing man schal purchace,  
 Thende is in him er that it be begonne.  
 Men sein the wolle, whanne it is wel sponne,  
 Doth that the cloth is strong and profitable,  
 And elles it mai never be durable.



The worldes chaunces uppon aventure  
 Ben evere sett, bot thilke chaunce of pes  
 Is so behoveli to the creature,  
 That it above alle othre is pierles;  
 Bot it mai noght begete natheles  
 Among the men to lasten eny while,  
 Bot wher the herte is plein withoute guile

The pes is as it were a sacrament  
 Tofore the God, and schal with wordes pleine,  
 Withouten eny double entendement  
 Be treted, for the trouthe can noght feine;  
 Bot if the man withinne hem self be veine,  
 The substance of the pes may noght be trewe,  
 Bot every dai it chaungeth uppon newe.

Bot who that is of charité perfit,  
 He voideth alle sleighes ferr aweie,  
 And sett his word upon the same pit,  
 Wher that his herte hath found a siker weie;  
 And thus whan conscience is towly weie,  
 And that the pes be handlid with the wise,  
 It schal abide, and stonde in alle wise.

Thapostle seith, ther mai no lif be good  
 Which is noght grounded uppon charité,  
 Ffor charité no schedde nevere blod;  
 So hath the werre as ther no propriété.  
 Ffor thilke vertu which is seid pité  
 With charité so forforth is acquainted,  
 That in here may no fals semblant be painted.

Cassodre, whos writunge is auctorized,  
 Seith, wher that pité regneth ther is grace,  
 Thurgh which the pes hath al his wolthe assised,  
 So that of werre he dredeth no manace.  
 Wher pité dwelleth in the same place  
 Ther mai no dedly cruelté sojorne,  
 Wherof that merci schulde his wei torne.

To so what pité forth with mercy doth,  
 The cronique is at Rome in thilke empire  
 Of Constantin, which is a tale soth;  
 Whan him was lovers his ogline deth desire  
 Than do the zonge children to martire,  
 Of cruelté he lasse the querele,  
 Pité he wroghte, and pité was his hole.

For thilke mannes pité which he dede,  
 God was pitous, and mad him hol at al;  
 Silvestro cam, and in the same stede  
 Zal him baptisme first in special,  
 Which dide awai the same original,  
 And al his lepro it hath so purified  
 That his pité for ever is magnified.

Pité was cause whi this emperour  
 Was hol in bodi and in soule bothe;  
 And Rome also was set in thilke honour  
 Of Cristes feith, so that the liege of lothe,  
 Which hadden be with Crist tofore wrothe,  
 Resteined were unto Cristes lore;  
 Thus schal pité be preised evermore.

My worthi liege lord, Henri be name,  
 Which Engolond hast to governe and righte,  
 Men oghten wel thi pité to proclame,  
 Which openliche in al the worldes sighte  
 Is showed, with the help of God almightie  
 To zive ous pes, which longe hath be delented;  
 Wherof thi pris schal nevere ben abated.

My lord, in whom hath ever zit be founde  
 Pité, withoute spot of violence,  
 Kep thilke pes alwei withinne bounde  
 Which God hath planted in thi conscience;  
 So schal the cronique of thi pacience  
 Among the schutz be take into memoire,  
 To the loenge of perdurable gloire.

And to thin erthli pris, so as y can,  
 Which everi man is holde to commende,  
 I, Gower, which am al thi liege man,  
 This lettre unto thin excellence y sende,  
 As y which evero unto my lives ende  
 Wol prais for the stat of thi persono,  
 In worschipe of thi sceptre and of thi throne.

Noght only to my king of pes y write,  
 Bot to these othre princes cristene alle,  
 That eek of hem his oghne herte endite,  
 And seso the werre er mor meschiefe falle.  
 Sette ek the rightful pope uppon his stalle,  
 Kep charité, and draugh pité to bonde,  
 Maintene lawe, and so the pes schal stonde.

*Explicit carmen de pacis commendatione, quod ad  
 laudem et memoriam serenissimi principis  
 domini regis Henrici quarti suus humilis  
 orator Johannes Gower composuit.*

Henrici quarti primus regni fuit annus  
 Quo mihi defecit visus ad acta mea.  
 Omnia tempus habent, finem natura ministrat,  
 Quem virtute sua frangere nemo potest.  
 Ultra posse nihil quamvis mihi velle remansit,  
 Amplius ut scribam non mihi posse manet.  
 Dum potui scripsi, sed nunc, quia torva senectus  
 Turbavit sensus, scripta relinquo scholis.  
 Scribat qui veniet post me discretior alter,  
 Amodo namque manus et mea penna silent.  
 Hoc tamen in fine verborum queso meorum,  
 Prospere quod statuat regna futura Deus.

*Explicit.*

JACKE UPLAND.<sup>1</sup>

1401.

I, Jacke Upland, make my mone to very God,  
 and to all true in Christ,  
 that Antichrist and his disciples,  
 by colour of holines,  
 walking and deceiving Christs church  
 by many false figures,

<sup>1</sup>This violent attack on the filars by one of the Wycliffite party has been preserved by being inserted in the early printed black-letter folios of the works of Chaucer, from whence it is here printed. The old editor was quite ignorant of the fact that it was composed in alliterative verse, and either he, or some one from whom he had it, has altered it so much, with the view apparently of removing the obscurity which seems to a certain degree inseparable from this class of old English poetry, by using common words for obsolete ones, and adding words and phrases to explain the meaning, that much of the alliteration and rhythm is lost. I give it verbatim from this printed text, except that I have arranged it in lines as nearly as I can make them from a knowledge of the rhythm of this class of versification. A comparison with the alliterative poem which follows will enable us to restore a good deal of it to its original form. The poem alluded to is a reply by a filar to the attacks of Jack Upland, and this latter is accompanied by a rejoinder which

contains an allusion which enables us to fix the date of all three. The writer throws in the teeth of his opponent a recent act of justice of Henry IV, who had hanged certain traitorous friars:—

“ And the kyng by his juges trewe  
 “ execute his lawe,  
 “ As he did now late,  
 “ Whan he hanged 3ou traytours.”

There can be no doubt that this refers to the event thus recorded in Capgrave's Chronicle, p. 278:—  
 “ About the fest of Pentecost that  
 “ same yere [May, 1401], certeyn  
 “ men whech had conspired the  
 “ kyngis deth, &c. . . . a prest . . .  
 “ was take at Ware . . . . The  
 “ prest for his laboure was hang and  
 “ drawe. So was a chanon priour  
 “ o Lawne, whech mite a lyved  
 “ but for his tange. So were cer-  
 “ teyn religious men, and spechaly  
 “ of the menours order, endited of  
 “ treason and hanged.” It is most probable that all these poems were composed during the year 1401; the last in date of them must have been written very soon after the event just mentioned.

where through (by Antichrist and his) many vertues  
been transposed to vices.

But the felliest folke  
that ever Antichrist found,  
been last brought into the church,  
and in a woonder wise ;  
for they been of diverse sects of Antichrist,  
sown of diverse countries and kindreds.

And all men knowne well that  
they bee not obedient to bishops,  
ne leege men to kings ;  
neither they tillen ne sowen,  
weeden ne reapen,  
wood, corn, ne grasse,  
neither nothing that man should helpe,  
but onely themselves,  
their lives to susteine.

And these men han all manner power  
of God, as they seyn,  
in heaven and in yearth,  
to sell heaven and hell  
to whom that them liketh ;  
and these wretches woet never  
where to been themselves.  
And therefore, freer, if thine order and rules  
been grounded on Goddis law,  
tell thou mee, Jacke Upland,  
that I aske of thee,  
and if thou be or thinkest to be on Christes side,  
keepe thy paciens.

Saint Paule teacheth that all our deedes  
should be do in charitie,  
and els it is nought worth,  
but displeasing to God,  
and harne to oure soules.

And for that freers challenge  
to be greatest clerkes of the church,



and next following Christ in living,  
 men should for charitie  
 ask them some questions,  
 and pray them to ground their answers  
 in reason and holy writ;  
 for else their answer would nought be woorth,  
 be it flourished never so faire,  
 and, as me think, men might skilfully  
 aske thus of a freer.

1. Freer, how many orders beo in earth?  
 and which is the perfectest order?  
 of what order art thou?  
 who made thine order?  
 what is thy rule?  
 is there any perfecter rule  
 than Christ himself made?  
 If Christs rule be most perfect,  
 why rulest thou thee not thereafter?  
 Without more, why shal a freer  
 be more punished,  
 if he break the rule  
 that his patron made,  
 than if he break the hests  
 that God himself made.

2. Approveth Christ any more religions  
 than one that saint James speaketh of?  
 If hee approveth no more,  
 why hast thou left his rule,  
 and takest another?  
 Why is a freer apostata,  
 that loveth his order,  
 and taketh another sect,  
 sith there is but one religion of Christ?

3. Why be ye wedded faster to your habits  
 than a man is to his wife?  
 For a man may leave his wife for a year or two,  
 as many men done;

and if you leave your habite a quarter of a yeare,  
ye should be holden apostataes.

4. Maketh your habit you  
men of religion or no?

If it doe, then ever as it weareth,  
your religion weareth;

and after that your habit is better,  
your religion is better;  
and when yee have liggen it beside,  
then lig ye your religion beside you,  
and been apostataes.

Why buy ye you so precious clothes,  
sith no man seeketh such,

but for vaine glorie,

as saint Gregorie sayth?

What betokeneth your great hood,  
your scaplerie,

your knotted girdle,

and your wide cope?

5. Why use ye all one colour  
more than other christian men doe?

What betokeneth that ye been clothed  
all in one manner clothing?

If yee say it betokeneth

love and charitie,

certes then ye be oft hypocrites,

when any of you hateth another,

and in that that ye wol be said holy  
by your clothing.

Why may not a freer weare clothing  
of another sect of freers,

sith holynesse stondest not

in the cloths?

6. Why hold ye silence in one house  
more than another,

sith men ought over all to speake the good  
and leave the evill?

Why eat you flesh in one house  
more than in another,  
if your rule and your order be perfect,  
and the patron that made it?

7. Why get ye your dispensations  
to have it more easie?  
Certes either it seemeth  
that yee be unperfect,  
or he that made it so hard,  
that ye may not hold it.  
And siker, if ye hold not  
the rule of your patrons,  
ye be not then her freers,  
and so ye lie upon your selves.

8. Why make you as dede men,  
when yee be professed,  
and yet ye be not dede,  
but more quicke beggars than you were before?  
And it seemeth evil a dede man  
to go about and beg.

9. Why will ye not suffer  
your novises hear  
your counceils in your chapter house,  
ere that they have ben professed,  
if your counceils been true  
and after Gods law?

10. Why make yee so costly houses  
to dwell in, sith Christ did not so,  
and dede men should have but graves,  
as falleth it to dede men?  
And yet ye have more courts  
than many lords of England;  
for ye now wenden through the realme,  
and ech night will lig  
in your own courts,  
and so now but right few lords doe.

11. Why heire you to ferme

your limitors,  
giving therefore each yeare  
a certain rent,  
and will not suffer one  
in anothers limitation,  
right as yee were your selves  
lords of countries?  
Why be ye not under your bishops visitations,  
and leege men to our king?  
Why aske ye no letters of bretherheads  
of other mens praiers,  
as ye desire that other men  
should aske letters of you?  
If your letters be good,  
why grant ye them not generally  
to all maner of men,  
for the more charitie?

12. Mowe ye make any man  
more perfect brether for your prayers,  
than God hath by our beleve,  
by our baptisme and his owne grant?  
If ye mow, certes,  
then ye be above God.  
Why make ye men beleve  
that your golden trentall sung of you,  
to take therefore ten shillings,  
or at least five shillings  
will bring soules out of hell,  
or out of purgatorie?  
If this be sooth, certes,  
yee might bring all soules out of paine;  
and that wol ye nought,  
and then ye be out of charitie.

13. Why make ye men beleve  
that he that is buried  
in your habit  
shal never come in hel,

and ye weet not of your selfe  
whether yee shall to hell or no?  
And if this were sooth,  
ye should sell your high houses  
to make many habites  
for to save many mens soules.

14. Why steal ye mens children  
for to make hem of your sect,  
sith that theft is against Gods hests,  
and sith your sect is not perfect?  
Yee know not whether the rule that yee bind him to  
be best for him or worst.

15. Why underneme yee not your brethren  
for their trespasses after the law of the gospell,  
sith that underneming  
is the best that may be?  
But ye put them in prison oft,  
when they do after Gods law;  
and by saint Augustines rule,  
if any doe amisse,  
and would not amend him,  
ye should put him from you.

16. Why coveit ye shrift and burying  
of other mens parishens,  
and none other sacrament  
that falleth to christian folke?  
Why busie ye not to heare  
to shrift of poore folke,  
as well as of rich,  
lordes and ladies,  
sith they now have more plentie  
of shrift-fathers than poore folke now?  
Why say ye not the gospel  
in houses of bedred men,  
as ye do in rich mens,  
that mowe goo to church and heare the gospell?  
Why covet you not to burie

•



poor folk among you,  
sith that they been most holy,  
as ye saine that ye ben for your povertie?

17. Why will ye not be at her diriges,  
as ye have ben at rich mens,  
sith God praiseth him more  
than he doth other men?  
What is thy prayer worth,  
sith thou wilt take therefore?  
For all chapmen yee need to bee most wise  
for dread of simonie.

What cause hast thou that thou wilt not preach the gospel,  
as God saith that thou sholdst,  
sith it is the best lore,  
and also our beleewe?  
Why be ye evill apaid  
that secular priestes  
should preach the gospels,  
sith God himselve hath boʒden hem?

18. Why hate ye the goʒpell to be preached,  
sith ye be so much hold therto?  
For ye win more by ycare  
with *In principio*,  
than with all the rules  
that ever your patrones made.  
And in this minstrels  
ben better than ye;  
for they contrarien not  
to the mirths that they maken,  
but yee contrarien the gospels,  
both in word and deed.

19. Freer, when thou receivest a penie  
for to say a masse,  
whether sellest thou Gods bodie for that penie,  
or thy praier, or els thy travell?  
If thou saiest thou wolt not travell  
for to say the masse but for the penie,

that certes if this be sooth,  
 then thou lovest too litle need for thy soule ;  
 and if thou sellest Gods bodie, other thy prayer,  
 then it is very simonie,  
 and art become a chapman worse than Judas,  
 that sold it for thirtie pence.

20. Why writest thou hir names in thy tables  
 that yeveth thee mony,  
 sith God knoweth al thing?  
 For it semeth by thy writing  
 that God would not reward him,  
 but thou writest in thy tables,  
 God would els forgotten it.  
 Why bearest thou God in hand,  
 and slanderest him,  
 that he begged for his meat,  
 sith he was lord over all?  
 For then had he beene unwise,  
 to have begged and have no need thereto.  
 Freer, after what lawe  
 rulest thou thee?  
 Where findest thou in Gods lawe  
 that thou shouldest thus beg?

21. What manner men  
 needeth for to beg?  
 For whom oweth  
 such men to beg?  
 Why beggest thou  
 so for thy bretheren?  
 If thou saiest, for they have need,  
 then thou doest it for the more perfection,  
 or els for the least,  
 or els for the meane.  
 If it be the most perfection of all,  
 then should all thy brethren do so,  
 and then no man needed  
 to beg but for him self,

for so should no man beg  
but he needed.  
And if it be the least perfection,  
why lovest thou then other men  
more than thyselfe?  
For so thou art not well in charitie,  
since thou shouldest seek the more perfection,  
after thy power living  
thy self most after God;  
and thus leaving that imperfection,  
thou shouldest not so beg for them.  
And if it is a good mean,  
thus to beg as thou doest,  
then should no man do so,  
but they been in this good meane;  
and yet such a mean granted to you may never  
be grounded on Gods law,  
for then both leirid and leaud  
that ben in meane degree of this world,  
should go about  
and beg as ye do.  
And if all should do so,  
certes well nigh all the world  
should go about  
and beg as ye done,  
and so should there be ten beggers  
against one yever.  
Why procurest thou men  
to yeve the their almes,  
and saiest it is so needful,  
and thou wilt not thy selfe  
win thee that meed.

22. Why wilt thou not beg  
for poore bedred men  
that bin poorer  
than any of your sect,  
that ligger and now not go about

to help him selves?  
 Sith we be all brethren in God,  
 and that brotherhod passeth  
 any other that ye  
 or any man could make.  
 And where most need were,  
 there were most perfection;  
 either els yee hold them  
 not your pure brethren,  
 but worse, but then ye be  
 imperfect in your begging.  
 Why make ye so many  
 maisters among you,  
 sith it is against the teaching  
 of Christ and his apostles?

23. Whose ben all your rich courts that yee han,  
 and all your rich jewels,  
 sith ye seyen that ye han nought  
 ne in proper ne in common?  
 If ye saine they ben the popes,  
 why gather yee then of poore men and lords  
 so much out of the kings hand  
 to make your pope rich,  
 And sith ye sain that it is great perfection  
 to have nought in proper ne in common,  
 why bee ye so fast about to make  
 the pope, that is your father, rich,  
 and put on him imperfection?  
 Sithen ye saine  
 that your goods been all his,  
 and he should by reason  
 be the most perfect man,  
 it seemeth openlich  
 that ye been cursed children  
 so to slander your father  
 and make him imperfect.  
 And if yee saine that the goods be yours,

then do ye ayenst your rule.  
 And if it be not ayenst your rule,  
 then might ye have  
 both plough and cart,  
 and labour as other good men done,  
 and not so to beg by losengery,  
 and idlo, as ye done.  
 If yee say that it is more perfection to beg,  
 than to travell or to worch with your hand,  
 why preach ye not openly,  
 and teach all men to do so,  
 sith it is the best and most perfect life  
 to the help of their soules,  
 as ye make children to beg,  
 that might have bin rich heirs?  
 Why make ye not  
 your feasts to poore men,  
 and yeveth him yefte,  
 as yee done to the rich,  
 sith poore men han  
 more need than the rich?  
 What betokeneth that ye goo  
 tweine and tweine togither?  
 If ye be out of charitie,  
 ye accord not in soule.  
 Why beg ye and take salaries therto  
 more than other priests,  
 sith hee that most taketh,  
 most charge hath?  
 24. Why hold ye not saint Francis  
 rule and his testament,  
 sith Francis saith that God showed him  
 this living and this rule?  
 and certes, if it were Gods will,  
 the pope might not fordo it,  
 or els Francis was a liar,  
 that saied in this wise.



And but this testament that he made  
accord with Gods will,  
or els erred, he is a liar,  
that were out of charitie ;  
and as the law saith, he is accursed  
that letteth the rightful last wil of a dead man.  
And this testament is the last will  
of Francis that is a dead man ;  
it seemeth therefore  
that all his freers been cursed.

25. *Why will ye not touch no coined money  
with the crosse no with the kings head,  
as ye done other jewels  
both of gold and silver ?  
Certes if ye despise the crosse,  
or the kings head,  
then ye be worthy to be despised  
of God and the king ;  
and sith ye will receive money  
in your hearts, and not with your hands,  
it seemeth that ye hold more holinesse  
in your hands than in your hearts,  
and then be false to God.*

26. *Why have ye exempt you from our kings lawes,  
and visiting of our bishops,  
more than other christen men  
that liven in this realme,  
If ye be not guiltie of traitorie to our realme,  
or trespassers to your bishops ?  
But ye will have the kings lawes  
for the trespasse doe to you,  
and ye wil have power of other bishops  
more than other priests,  
and also have leave to prison your brethren,  
as lords in your courts,  
more than other folks han  
that ben the kings leege men.*

27. Why shal some sect of you freers  
 pay ech a yere a certaine  
 to her generall provinciall or minister,  
 or els to her sovereignes,  
 but if he steal a certaine number  
 of children, as some men saine?  
 And certes, if this ben sooth,  
 then yee bee constrained upon certein pain  
 to do theft, against Gods commaundement,  
*Non furtum facies.*

28. Why be ye so hardie to grant by letters  
 of fraternitie to men and women,  
 that they shall have part and merite  
 of all your good deedes?  
 And ye weten never whether God bee apayed  
 with your deeds, because of your sinne.  
 Also yee witten never whether that man or woman  
 be in state to bee saved or damned,  
 then shall he have no merit in heaven  
 for his owne deeds no for none other mans.  
 And all were it so that he should have  
 part of your good deeds,  
 yet should hee have no more that God would give  
 him

after that he were worthie;  
 and so much shall each man have of God's yeft,  
 without your limitation.  
 But if ye will say that ye been Gods fellowes,  
 and that he may nought doe  
 without your assent,  
 then be ye blasphemers to God.

29. What betokeneth  
 that yee have ordeined,  
 that when such one as ye have made  
 your brother or sister,  
 and hath a letter of your seale,  
 that letter mought bee brought in your holye chapter,

and there be rad,  
 or els yee will not pray for him.  
 And but ye willen pray especially  
 for all other that were not made  
 your brethren or sistren,  
 then were ye not in right charitie,  
 for that ought to be common,  
 and semely in ghostly things.

30. Freer, what charitie is this,  
 to overcharge the people by mightie begging,  
 under colour of preaching,  
 or praying, or masses singing?  
 Sith holy write biddeth not thus,  
 but even the contrarie;  
 for all such ghostly deedes should be done frely,  
 as God yeveth them freely.

31. Freer, what charitie is this,  
 to beguile children  
 or they common to discretion,  
 and bind hem to your orders,  
 that ben not grounded in Gods law,  
 agains hir friends will?  
 Sithen by this follie been many apostataes,  
 both in will and deed,  
 and many beene apostataes in hir will  
 during all her life,  
 that would gladly be discharged,  
 if they wist how;  
 and so many ben apostataes,  
 that shoulde in other states have been true men.

32. Freer, what charitie is this,  
 to make so many freers  
 in every country,  
 to the charge of the people?  
 Sith persons and vicars alone,  
 ye, secular priests alone,  
 ye, monkes and canons alone,

with bishops above them,  
were ynough to the church  
to doo the priests office.  
And to adde more than ynough,  
is a foule errour,  
and great charge to the people,  
and this openly against Gods will,  
that ordained all thyngs  
to be done in weight, number, and measure.  
And Christ himselfe was apaied  
with twelve apostles and a fewe disciples,  
to preach and doo priests office  
to all the whole world ;  
then was it better doo than is nowe at this time,  
by a thousand dele.  
And right so as foure fingers  
with a thombe in a mans hand  
helpeth a man to worch,  
and double number of fingers in one hand  
should let him more ;  
and so the more number that there were  
passing the measure of Gods ordinaunce,  
the more were a man letted to worch ;  
right so, as it seemeth,  
it is of these new orders  
that ben added to the church,  
without ground of holy write and Gods ordinaunce.

33. Freer, what charity is this,  
to the people to lie,  
and say that ye follow Christ in povertie  
more than other men done ?  
And yet in curious and costly housing,  
and fine and precious clothing,  
and delicious and liking feeding,  
and in treasure and jewels,  
and rich ornaments,  
freers passen lords  
and other rich worldly men,

---

and soonest they should bring  
 her cause about,  
 be it never so costly,  
 though Gods law be put abacke.

34. Freer, what charitie is this,  
 to gather up the books of holy write,  
 and put hem in tresorie,  
 and so emprison them  
 from secular priestes and curats,  
 and by this cautell  
 let hem to preach the gospell  
 freely to the people  
 without worldly need,  
 and also to defame  
 good priests of heresie,  
 and lien on hem openly,  
 for to let hem to show Gods law  
 by the holy gospell  
 to the Christian people.

35. Freer, what charitie is this,  
 to saue so much holines  
 in your bodily clothing,  
 that ye clepe your habit,  
 that many blind fools desiren to die therein  
 more than in another?  
 And also that a freer that loveth his habit,  
 late founden of men,  
 may not be assoiled  
 till he take it againe,  
 but is apostata, as ye saue,  
 and cursed of God and man both?  
 The freer beleeveth truth and patience,  
 chastitie, meeknesse, and sobrietie,  
 yet for the more part of his life  
 he may soon be assoiled of his prior;  
 and if he bring home to his house  
 much good by the yeare,  
 bee it never so falsely

begged and pilled  
 of the poore and needie people  
 in countries about,  
 he shall be hold a noble freer ;  
 o Lord, whether this be charitie !

36. Freer, what charity is this,  
 to prease upon a rich man,  
 and to intice him to be buried among you  
 from his parish church,  
 and to such rich men give letters of fraternitie,  
 confirmed by your generall seale,  
 and therby to bear him in hand,  
 that he shal have part of all your masses,  
 mattens, preachings,  
 fastings, wakings,  
 and all other good deeds  
 done by your brethren of your order,  
 both whilst he liveth,  
 and after that he is dead ;  
 and yet ye witten never whether your deeds  
 be acceptable to God,  
 no whether that man  
 that hath that letter  
 be able by good living  
 to receive any part of your deeds.  
 And yet a poore man,  
 that ye wite well or supposen in cotten  
 to have no good of,  
 ye ne given to such letters,  
 though he be a better man to God  
 than such a rich man.  
 Neverthelesse this poore man  
 doth not retch therof ;  
 for as men supposen,  
 such letters, and many other  
 that freers behoten to men,  
 be full false deceits of freers,



out of all reason,  
and Gods law,  
and Christian mens faith.

37. Freer, what charitie is this,  
to be confessors of lords and ladies,  
and to other mightie men,  
and not amend hem in hir living?  
but rather, as it seemeth,  
to be the bolder  
to pill hir poore tenants,  
and to live in lechery;  
and there to dwell in your office of confessor  
for winning of worldlie goods,  
and to be hold great  
by colour of such ghostly offices?  
This seemeth rather pride of freers,  
than charitie of God.

38. Freer, what charitie is this,  
to fain that who so liveth after your order,  
liveth most perfectlie,  
and next followeth the state of apostles  
in povertie and penance;  
and yet the wisest and greatest clerkes of you  
wend or send or procure to the court of Rome,  
to be made cardinals or bishops  
of the popes chaplens,  
and to be assoiled of the vow of povertie  
and obedience to your ministers;  
in the which, as yo sain, standeth most perfection  
and merit of your orders;  
and thus yo faren as Pharisees  
that sain one and do another to the contrarie,

Why name yo more  
the patron of your order  
in your *Confiteor*,  
when yo begin masse,  
than other saints,

apostles, or martyrs,  
 that holy church hold[eth]  
 more glorious than hem,  
 and clope hem your patrons  
 and your avowries?

Freer, whether was saint Francis  
 in making of his rule that he set thine order in,  
 a foole and a liar,  
 or else wise and true?  
 If ye sain that he was not a foole, but wise,  
 ne a liar, but true,  
 why shew ye-contrarie by your doing,  
 when by your suggestion to the pope  
 ye said that your rule that Francis made  
 was so hard,  
 that ye mow not live to hold it,  
 without declaration and dispensation of the pope?  
 And so by your deed,  
 ne let your patron a foole,  
 that made a rule so hard  
 that no man may well keepe;  
 and oke your deed prooveth him a liar,  
 where he saith in his rule,  
 that he tooke and learned it  
 of the Holy Ghost;  
 for how might ye for shame pray the pope  
 undo that the Holy Ghost bit,  
 as when ye prayed him to dispense  
 with the hardnesse of your order?

Freer, which of the foure orders  
 of friers is best,  
 to a man that knowoth not  
 which is the best,  
 but would faine enter into  
 the best, and none other?  
 If thou saiest that thine is the best,  
 then saiest thou that none of the other

is as good as thine ;  
 and in this ech freer in the three other orders  
 wooll say that thou liest,  
 for in the self same maner ech other freer  
 wooll say that his order is best.  
 And thus to ech of the foure orders  
 bin the other three contrary in this point,  
 in the which if any say sooth,  
 that is one alone,  
 for there may but one  
 be the best of foure.  
 So followeth it that if ech of these orders  
 answered to this question as thou doest,  
 three were false, and but one true,  
 and yet no man should wite who that were.  
 And thus it seemeth that the most part  
 of freers bin or should be  
 liars in this point,  
 and they should answer thêreto.  
 If you say that another order of the freers  
 is better than thine, or as good,  
 why tooke ye not rather thereto as to the better,  
 when thou mightst have chose at the beginning?  
 And like why shouldst thou be an apostata,  
 to leave thine order and take thee to that is better,  
 and so why goest thou not  
 from thine order into that?  
 Freer, is there any perfecter  
 rule of religion  
 than Christ Gods sonne gave  
 in his gospell to his brethren?  
 or than that religion that saint James  
 in his epistle maketh mention of?  
 If you say yes, then puttest thou on Christ,  
 that is the wisdom of God the Father,  
 unkunning, unpower,  
 and evill will;

for then he could not make his rule,  
 so good as an other did his,  
 and so he had be unkunning;  
 that he might not so make  
 his rule so good  
 as another man might,  
 and so were he unmightie, and not God;  
 as he would not make his rule  
 so perfect as another did his,  
 and so he had bin evill willed,  
 namely to himselfe.

For if he might and could,  
 and would have made a rule perfect,  
 without default, and did not,  
 he was not Gods Sonne almighty.  
 For if any other rule  
 be perfecter than Christes,  
 then must Christes rule  
 lacke of that perfection,  
 by as much as the other  
 weren more perfecter;  
 and so were default, and Christ had failed  
 in making of his rule;  
 but to put any default or failing in God  
 is blasphemie.

If thou say that Christes rule,  
 and that religion  
 which saint James maketh mention of,  
 is perfectest,  
 why holdest thou not  
 that rule without more?

And why clepest thou the rather  
 of saint Francis or saint Dominiks rule,  
 or religion or order,  
 than of Christes rule or Christes order?

Freer, canst thou any default asigne  
 in Christes rule of the gospell,

with the which he taught all men  
 sikerly to be saved,  
 if they kept it to her ending?  
 If thou say it was too hard,  
 then saiest thou Christ lied;  
 for he said of his rule,  
 " My yoke is soft and my burden light."  
 If thou say Christes rule  
 was too light;  
 that may be assigned for no default,  
 for the better it may be kept.  
 If thou saist that there is no default  
 in Christes rule of the gospoll,  
 sith Christ himself saith  
 it is light and easie,  
 what need was it to patrons of freers  
 to adde more thereto,  
 and so to make an harder religion to save freers  
 than was the religion of Christes apostles,  
 and his disciples holden,  
 and were saved by?  
 But if they wouldon that her freers  
 saten above the apostles  
 in heaven for the harder religion  
 that they keopen here,  
 so would they sitten in heaven above Christ himselfe,  
 for their more and streict observations,  
 then so should they be better  
 than Christ himself, with mischance.

Go now soorth, and fraime your clerks,  
 and ground ye you in Gods law,  
 and gif Jacke an answer;  
 and when ye han assoiled me  
 that I have said sadly,  
 in truth I shall soile thee  
 of thine orders,  
 and save thee to heaven.

If freers kun not, or now not,  
 excuse hem of these questions asked of hem,  
 it seemeth that they be horrible gilty  
 against God and her even christian;  
 for which gilts and defaults  
 it were worthy that the order,  
 that they cal their order,  
 were fordone.  
 And it is woonder that men susteine hem,  
 or suffer hir live in such maner.  
 For holie write biddoth  
 that thou do well to the mecke,  
 and give not to the wicked,  
 but forbed to give hem bread,  
 least they be made thereby  
 mightier through you.

THE REPLY OF FRIAR DAW TOPIAS, WITH JACK  
 UPLAND'S REJOINDER.<sup>1</sup>

1401.

Ho shal graunten to myn oyo  
 a strong streme of teres,  
 to wailen and to wepyn

An answer to this tretis,  
 that a frere hath forgid;  
 he callith hym self Daw Topias,

---

<sup>1</sup> These two alliterative poems, a reply to and a defence of the preceding, are preserved in a contemporary MS. in the Bodleian Library at Oxford, MS. Digby,

No. 11, fol. 2, 1<sup>o</sup>. The allusion which fixes their date has already been pointed out in the note at the beginning of the satire of Jack Upland.



the sorwyngo of synne?  
 for charité is chasid  
 and flemed out of londe,  
 and every state stakerth  
 unstable in him silfe.  
 Now apperid the propheete  
 that seint Joon seide,  
 to joyne therto Johel  
 in his soth sawis;  
 the mooné is al blodi  
 and dymme on to lokyn,  
*that signefieth lordship*  
 forsloken in synne;  
 the sterres ben on erthe throwun  
 and fallen to the erthe,  
 and so is the comounté  
 trouli oppressid;  
 the sunne is eclipsid  
 with al his twelve pointes,  
 by erreure and heresie,  
 that reugnith in the chirche.

---

ares[oneth] Jak Uplonde.  
 He groundith hym upon seven thynges,  
 as his ordre askith,  
 lesynges with losengery,  
 cursynges and falso glose,  
 chidyng with blasfemie  
 or chytoryng as chowzes.  
 Thow saist thi name is Dawe,  
 it may rith wel be so;  
 for thou hast condiciounes  
 of a tame<sup>1</sup> chowze.  
 He chiterith and he bribith  
 alle that he may got;

---

<sup>1</sup> I have ventured to read the | in the MS. and cannot be read with  
 word thus, but it is nearly effaced | certainty.

Now is oure bilove laft  
and Lollardi growith;  
envie is enhaunsid  
and aproched to preestes,  
that shulden enforme her flok  
and ground in Goddes lawe,  
to love her God sovereynli,  
and sithen her brothir.  
Bot not for thanne now is tauȝt  
hindring of states,  
and pursuyng of poverté,  
that Crist hath approved.  
Now is that seed of cisme  
sowen in the chirehe;  
the whete fadith with the floure,  
oure fode is for to feche.  
Ffoxes frettid in fere  
wasten the cornes,  
and Cristes vine is vanishid  
to the verray rote.  
Now Achor spoilith Jerico,  
and lyveth of the thefte;  
and so lyven this Lollardis

---

this he doth in dede  
assoye of hem that knowith.  
Jak Dawe, thou blaberist blasfemies,  
and reson hast thou non;  
thou leggist oft Goddis lawe,  
bot to a false entente;  
ȝee, falselier than the fende,  
whan he saide to Crist,  
*Quia angelis suis mandavit de te.*  
Daw, thou fablest of foxes,  
and appliest hem to a puple,  
of whom nether thou knowyst kunnyng,  
ne her conversacion.  
Bot iche man that witte hath,

in her fals fablis,  
 Datan and Abiron  
 and Chorees children,  
 with newe sonceres onsonce  
 the auters of synne  
 Baal preestes ben bolde  
 sacrifice to make,  
 and mortel maladi  
 crepith in as a canker ;  
 and thus is Jak Uplond  
 fodid with folie,  
 and thourz formyng of his formere  
 thus freyneth a frere.  
 On wonder wise, seith Jak,  
 freres, zo ben growun ;  
 sown in zoure soctes  
 of Antieristis hondes ;  
 unboxom to bishopis,  
 not lege men to kynges ;  
 wode corn no gras  
 wil zo not howen,  
 no lyven with Jakke in labour,  
 but al to zoure ese.

---

and happe of discrecion,  
 may knowe thee and thin ordre,  
 as Crist saith, bi the werkes.  
 Take propriete of twey foxes,  
 and werkes of twyo fiores,  
 and than thou syndest hem meche acorde,  
 bot fiores ben the worse ;  
 if thou saist this is not so,  
 bot groundid without skil,  
 loke how Sampson bonde the foxes  
 two and two togedir,  
 til that that destried  
 the corne alle about hem,  
 and this was, as a doctour saith,  
 the figur of freres.

Jak, thi formur is a folo,  
 that thus thee hath yfoumed,  
 to make so lewid an argument  
 azens so many freres,  
 that better knowen liztles  
 her doctours and her bible,  
 than he can rede his troper  
 bi a long torcho.  
 But, Jak, thouz thi questions  
 semen to thee wyso,  
 zit liztly a lewid man  
 mayo leyen hem a water ;  
 ffor summe ben lewid, summe ben shrowid  
 summe falsli supposid ;  
 and theifore shal no maister,  
 ne no man of scole,  
 be vexid with thy maters,  
 but a lewid frere  
 that men callen frere Daw Topias,  
 as lewid as a loke,  
 to medolin with thi malice  
 as longe as thou wolt.  
 ¶ That we ben not lego men,  
 Jak, lowde thou lychest ;  
 ffor longer than we lyven so,  
 abide we not in londe,  
 the sotil witt of wyso men  
 shulde temte us wol soone,  
 and fleme us from felowshipe,

---

¶ Dawe, thou saist proudely I lie,  
 for I telle the trouthe ;  
 ffor that [thei] ben not lego men  
 men knowlechen wise ;  
 ffor whan ze ben trespassours  
 in theft or other vices,

and done us of dawo,  
 We obeien to bishopes,  
 as boxomnesso askith,  
 althouzz not so fer forth  
 as seculer preestes;  
 ffor holy chirche hath us hent  
 and happid with grace,  
 to were us from wederes  
 of wynteres stormes,  
 wede corn ne gras  
 have we not to hewon,  
 no with Jakke Uplond  
 ferme the dikes;  
 ¶ althouzz Poul in his pistole  
 laborers preise,  
 displesith him not the preestes  
 that syngen her masses.  
 For rízt as in thi bodi, Jakke  
 ben ordoynded thin hondis,  
 ffor thin heed and for thi feet  
 and for thin oyen to wirken,

---

your piour may at willo  
 seeche you home to hym,  
 without kynges commission,  
 Jak, bot gret azon reson.  
 Ffor oft ze leden awaye mennes wifes,  
 and ben sette in stokkes.  
 Bot your enpaynes chaulengen you,  
 and asken not love of kynges.

¶ Me mervelith of thi lowdnes, Dawe,  
 or of wilful lesynges;  
 ffor Poule laborid with his hondes,  
 and other postilles also;  
 zee, oure gentil Jhesu,  
 as it is openly knowe.  
 And thes were the best preestes

riȝt so the comoun peple  
God hath disposid,  
to laboren for holi chirche  
and lordshipis also.  
Al for-writhen serpent,  
thi wyles ben aspied,  
with a thousand wrynkeles  
thou vexed many soules ;  
thi malice is so michel,  
thou maist not for-hele,  
but thi venym with vehemens  
thou spittist al at ones.

Thou seist we ben confounders  
of prelates and of lordes ;  
but, Jakke, bi my lowté,  
lowde thou lvest ;  
ffor telle me, bi oure counseile  
what lord hath ben confoundid ?  
or what prelat of ony pepil  
put in ony peril ?  
But sith that wickide worme,  
Wielyf be his name,  
began to sowe the seed  
of cismo in the ortho,  
sorowe and shendship  
hath awaked wyde,  
in lordship and prelacie  
hath growe the lasse graco.  
Jak, thou seist with symonye  
the seven sacramentes we sellen,

---

that ever rose on groundo ;  
and the best messes song,  
not lettyng hem her labour.  
But suche bolde beggyng hatid thai  
in worde and werke.



and preien for no men  
 but ȝif thei willen paien. -  
 God wote, Jakke, thou sparist  
 here the sothe,  
 and, or we departen us asoundre,  
 it shal wel be shewid.  
 But oon is the sacrament  
 that we han to dispensen  
 off penaunce to the peple  
 whan nede askith.  
 I trowe it be thi parochie preest,  
 Jacke, that thou meenest,  
 that nyl not losel his parischens  
 til the peny be paid,  
 ¶ no assoilen hem of her synne  
 withouten schrift silver.  
 Jakke, of thi foli  
 thou feynest fife orores, '  
 and ȝit ben ther but foure  
 foundid in the lawe,  
 falsly as thou seist  
 and soonn shal be distroied.  
 Jakke, thi lewid prophecie  
 I preise not at a peese.  
 Somme fantasie of Milton

---

¶ Dawe, thou spekiest proudely,  
 apechyng oure prestes;  
 bot of oon thyng am I certen,  
 thai ben lasse ovel than ȝe.  
 Pfor alle if thai synne oft,  
 as it is wel knowen,  
 ȝit the grounde that thai have  
 is playnly Cristis religion.  
 And thouȝ thai straye oft thefro,  
 ȝit mowe thai com to grace.  
 Bot ȝe han left that grounde,

hath marrid thi mynde ;  
 thou prophete of Baal,  
 thi God is aslope ;  
 the goodnesse of the grost  
 may not lizten upon thee.  
 Whi presumyst thou so proulli  
 to prophecie these thingis ?  
 and wost no more what thou blabereſt  
 than Balames aſſe.  
 Thou mayntenist in thi mater  
 that matrimony thus we marre ;  
 but this arowe ſhal turne azen  
 to him that it ſent,  
 ffor thou and thi ſecte,  
 ſothli ze ſchenden,  
 in as moche as ze may,  
 the ſacramentis ſeven,  
 and roles of ſynne  
 and grauntyng of grāce,  
 and Cristis bitter paſſioun  
 ze ſette not at an hawe.  
 Who marrith more matrimonie,  
 ze or the freris,

---

and your patron bothe.  
 Ffor as the prophetes of Achab  
 wer multiplied in many,  
 and by oon holy prophet  
 were thai alle deſtried,  
 ſo the chirehe is cropun now  
 to multitude of curſid men,  
 whiche of ſadde bileve  
 moſt nede be deſtried.  
 Bot I prayſe nother preſtes ne thee,  
 for your aſſent in ſymonye.

¶ with wronchis and wiles  
 wynnenn mennes wyves,  
 and maken hem scolers  
 of the newe scole,  
 and reden hem her forme  
 in the lowe chaier?  
 To maken hem profit in ȝour lawe  
 thei redo ȝour rounde rollis,  
 and callen hem forth her lessouns  
 with, "Sister, me nedith."

Jak, thou seist that we bidden  
 the castels of Cayn.  
 It is Goodis hous, oold schrewe,  
 that we ben aboute,  
 to mayntenen his servauntis  
 to singe and to reden,  
 and bidden for the peple,  
 as we ben beholden.  
 Clerkis sein that Salomon  
 made a solempne temple,

- - -

¶ Daw, I have askid questiones  
 of thee and of thi freres;  
 bot that I lied oones ouȝt  
 knewe I me not guilty,  
 for Goddis lawe forbedith this  
 in many place, I wene.  
 And thowȝ I be Jak Uplonde,  
 ȝit drede I Goddis lawe.  
 Bot I suppose thi secte tristith  
 so meeke in her habites,  
 that thai kun lye of custom,  
 as Peter propheeth of hem,  
*Fuerunt pseudo-prophete in populis, magistri*  
*mendaces, etc.*  
 Bot to lye thus playnly and openly on men,

¶ and ȝit was it bot figure  
 of oure nowe chirche,  
 that ech holi hous that Crist  
 him silf in dwollith.

Jak, thou scist, ful serpentli,  
 and sowdiours us thou callist,  
 sette for oure sultytē  
 in Anticristis vaunwarde.

Crist in the gospel  
 rehersith a rowle,  
 how ech man shal be knowun  
 oonli bi his werkes ;

---

ȝo count it not synne,  
 as ȝour wordes shoven ;  
 ȝour freies ben taken alle day  
 with wymmen and wifes,  
 bot of ȝour privey sodomye  
 spake I not ȝette.  
 Bot lat see, Dawe, if thou,  
 or any lyer of thin ordie,  
 can prove this on oon of hem  
 that clepest my seete,  
 and sicerly shalle thou have  
 of me an hundriith ponde.

¶ Daw, thou leggist Salomon  
 for ȝour hie houses ;  
 bot olde holy doctoures  
 ben aȝen thee here,  
 and specialy Jerom,  
 that saith in the lawe,  
 who wil allego the temple  
 for glorie of ou chirche,  
 forsake he to be cristen, Jak,  
 and be he nowe a Jewe.

and if we were founden  
 on Antieristis side,  
 oure werkes shulden shewen,  
 Jakke, ful soone.  
 The werkes of Antierist  
 pursuen oure bileve,  
 so do the disciplis  
 of your sori secte,  
 shending the sacramentes,  
 salve to oure soris.  
 Who tytheth bot zo  
 the anet and the monte,  
 sterching your faces,  
 to be holden holi,  
 blaunchid graves  
 ful of dede bones,  
 wanderynge weder-cokkes,  
 with every wynd waginge;  
 the spiritis of the dovel  
 mateyn youre tokenys,  
 thourz quenching of torches in you layl-ende

---

12 7. 2<sup>a</sup> *Gloria episcopi.*

If for sith the pore lorde, he saith,  
 halowed his pore chirehe,  
 take zo Cristes crosse, he saith,  
 and counte we delices chaye.  
 Daw, blaberere and blynde leder,  
 thoug thou bigile synple hertes  
 with thi gildyn glose,  
 and with thi costly houses,  
 thou bigilest not Jak  
 with your thevishe logges.

*Unde in evangelio, vos autem fecistis eam  
 speluncam latronum.*

¶ Ze resseyve your wisdom ;  
 youre preching is perilouse,  
 it poiseneth sone,  
 as honyed venym  
 it crepit in swot.  
 Jak, in the Apocalypso  
 ful pertli ze be peintid,  
 whan the seven angols  
 blowun there seven trompis,  
 to warne Anticristis mayné  
 of our Lordes comyng,  
 with her sterne stormes  
 astonye al the orthe,  
 reve men of her rest,  
 and ferli hem afese.  
 The first angel with his blast  
 he noieth ful soro,  
 hayl and fier he myngit with blood  
 he sendith to the orthe,  
 by the tokenyng that your preching, Jak,  
 makith obstinat hertis.  
 Your daliaunce inducit  
 ire and envie.  
 Who ben more Fariseis  
 than hinderers of soulis,

---

¶ Topias, thou writist me  
 to be a lewed man ;  
 bot lewed men prechen not,  
 as thou canst saye,  
 bot if the list to lye.  
 Bot I wot thou saist thus,  
 by vertuose prestes ;  
 bot thai ben ful bisio  
 to edifie the chircho,



the which in her interpretacion  
 divisioun ben callid ;  
 and your teching in an hour  
 wil broke mo love-daies,  
 than 3e mowe brynge togidere  
 vij. 3ere after.  
 The secounde aungel wit his blast  
 smytith with drede,  
 and an huge hill is sent adoun  
 into the salt water ;  
 the thridde party of creaturis  
 ben bitter therof,  
 ffor Sathanas by your sawes  
 is sent into soulis,  
 that ben ful unsavory,  
 and saltid by synne.  
 The bitternesse of your backityng  
 brewith many bales.  
 The thridde angel sent down  
 a sterre from heven,  
 bronli bronnyngo as a bround,  
 wermode it was callid ;  
 wermode, Jak, moost verrelli  
 was Wielif, your maister,  
 withinne in his begynnyngo  
 licht lemed he by cunnyngo,

---

that the multitude of you  
 han allemost destried.  
 Ffor the gospel saith,  
*Surgent multi pseudo-prophete.*  
 Bot of hem ben fewe,  
 and gretly dispiside ;  
 and of you ful many,  
 and over the mo the werse.

¶ but aftir with wrong wrytyng  
 he wrouzte mykil care,  
 and presumyng perilously  
 foul fel fro the chirche,  
 missaverynge of the sacrament,  
 infectyng many other.  
 Thus brenneth he zit as a bronde,  
 consumyng many soulis,  
 that in her hard obstinacy  
 growen schides of helle.  
 Maximine ne Maniché nevero  
 wrouzten more wrake.  
 Therfore from wele is he went,  
 and woo mote him wryngo.  
 The iiij<sup>e</sup> aungel with his blast  
 smytith rizt smerte;  
 the iij. party of the sonne  
 with dymmenes is dirked,  
 off the moone and of the sterres,  
 and of the day also;  
 and the eglo in the eyre  
 thrices *va!* weschoth.

---

¶ Me mervolith, Daw, thou darst thus lie  
 on suche a gret clerke,  
 and in hys tyme knowen wel  
 a vertuose man,  
 of riche and pore  
 that hym tho knewe.  
 But thou, as blynde Bayarde,  
 berkest at the mone,  
 as an olde mylne dog  
 when he bygymith to dote.  
 Bot wel I wot thi baffyng,  
 lye thou never so lowde,  
 may not menuse this seint,  
 that lyved and tauzt so truly,  
*Quia dignus est operari misericordiam.*

The sonne is holy churche,  
 and lordship the moone,  
 the sterres ben the comuns,  
 as I seid bifore,  
 ¶ And alle these ben adured  
 to youre sory secte ;  
 and summe of ech of these nstates  
 ben privyly apoisoned.  
 Therfore thries *wa* !  
 is manassid upon you,  
 for three manere of synnes  
 that comunly ye usen ;  
*wa* for envye, *wa* for ipocrisie,  
 and *wa* for your lecherie.  
 Whan the first angel blow,  
 ther was a pit opened,  
 ther rose smotheryng smoke,  
 and breso therinne,  
 alle thei weren rich horses  
 araied into bataile,  
 thei stongen as scorpioun,  
 and haddon mannis face,  
 tothed as a lioun,  
 with haburjouns of iron.  
 This pille is the depnes,  
 Jak, of your malice ;  
 the smothering smoke  
 is your dymme doctrine,  
 that flieth out from the flawmes

---

¶ I drede me, Dawe, the sentence,  
 of whiche the prophete spekith,  
 shal falle hevy on this dede,  
 and many of thi brether.  
*Vae vobis qui dicitis bonum malum et malum bonum.*  
 Iffor alle trewe sentence,

of the develis malice,  
 that troublith and blindith  
 the izen of mannis resoun.  
 The breses ben not ellis  
 but Anticristis menyne,  
 with short legges bifore  
 and longe bihinde;  
 the which pretenden first  
 mekenesse of herte,  
 and aftir rysyng to arrogauce,  
 disdeynyng al other.  
 That ze ben lyke scorpions,  
 signefieth not ellis,  
 but that ze flateren afor,  
 and venym casten bihinde.  
 Ze ben also lich horses  
 redy into bateil,  
 by woodnesse and foolhardinesse  
 for heresie to dien.  
 Ze ben tothed as lyoun  
 by stynkyng detraction.  
 Your haburjons that ze han upon,  
 ben cauteles and sleiztes.  
 ech intrikid in other,  
 to smarre symple soules;  
 but that thei ben of iron,  
 obstinacio is shewid,  
 ffor the which with Farao  
 in helle ze wil be dampned.

---

that we taken here,  
 thou turnest into falsenes,  
 that woo shal the bitide;  
 ffor to our secte that is Christis  
 we drawen bot fewe puple;  
 ffor thou and other pseudo

In the sizt of aungels blast  
 foure aungels there were lousid,  
 the which were redye bothe day and nyzte  
 men for to noien,  
 to sleen the forthe part of men  
 with fiyr, smoke, and brymstone.  
 Ffoure angels singnefion  
 foure general synnes,  
 sett up bi sir Adam, Jakke,  
 among your maistris,  
 cediciouns, supersticions,  
 the glotouns, and the proude,  
 Poerte preambelis to presso  
 aforne Antieristis comyng,  
 to sleen the thridde party of men  
 with ther deedly dartis  
 off envie, pride,  
 and leschry stynkyng.  
 Ffor sum ben perfit, sum ben yvel,  
 sum ben unstable;  
 the perfit wold not ben hirt,  
 the yvel ben al redy,  
 but thei that ben unstable  
 resseyven the strokes,  
 and thei ben clepid the thridde part  
 of hem that ben dede.  
 The seventhe angel blew his trumpe,  
 and noiso in heven was made,

---

han marrid hem in the way,  
 that bot if God of his grace  
 sende his honde of help,  
 the chirche that shuld folowe Crist,  
 is lykly to synke.

*Qui mihi ministrat me sequatur. Attendite a fermento  
 Phariseorum, quod est hypocrisis.*

that the kyngdom of this world  
 shulde falle to Cristis hondis ;  
 betokenyng that thouz Antierist,  
 with his myzti meyné,  
 shulde for a short tyme  
 by tirantrie intrusyvo,  
 zit shal God gader his flok togider,  
 and rengne without eende.  
 Jak, thus to dubby with scripture,  
 me thinkith grete folie ;  
 ffor as lewid am I as thou,  
 God wote the sothe,  
 I know not an a  
 from the wynd-mylne,  
 ¶ ne a b from a bole foot,  
 I trowe, ne thi silf nother ;  
 and zit for al my lewidhed,  
 I can wel undirstonde  
 that this provy processe  
 porteneth to your secte,  
 and we as giltyes therof,  
 as ze of Cristis blessing.  
 It ar ze that stonden bifore,  
 in Antieristis vauwardo,  
 and in the myddil and in the rorowardo,  
 ful bigly onbatailid.

---

¶ *Homo apostata, vir inutilis, graditur ore  
 perverso.*

Dawe, thou hast lizt conscience,  
 thus fynaly to deme ;  
 ffor here thou damnest men to helle  
 without any condicion.  
 Who have love of scripture  
 to deme after mennes werkes,  
 but for to deme as thou dost,  
 is to robbe God of his power ;



The devel is your duke,  
 and pride berith the baner;  
 wraththe is youre gunner,  
 envie is your archer,  
 your coveitise castith for,  
 your lecherie brennith,  
 glotony giderith stickes therto,  
 and slouth myneth the wallis,  
 malice is your men of armes,  
 and trecherie is your aspice.  
 Thus semith that so more than wo  
 be Antieristis frendis.  
 Jak, of perfite pacience holilich  
 holy churche thou me pacchist,  
 to kep it if I will sitte  
 on Cristis owne side;  
 but, good Jak, herdist thou evero  
 how *judicare* cam into credo?  
 no more skil thou canst of pacions, Jak,  
 so God me spede,  
 ffor thi schroude herte and ho  
 bon as asero asundir  
 as Lucifer is from heven,  
 and Gabriel from helle,  
 the which, as many man suposith,  
 shal nevero mete togidre.

---

ffor the apostil saith,  
*Noli ante tempus judicare, quoadusquo veniat*  
*Dominus.*

Litil wondir thou? lordis myssotyme,  
 that han such confusours.  
*Quia si cæcus cæcum ducit, ambo in foveam*  
*cadunt.*

Thou saist thou knowist no lottie here,  
 as if thou wer noo clerke.  
 To take a clerke as it shuld be,

On old Englis it is said,  
 unkissid is unknowun,  
 and many men spoken of Robyn Hood,  
 and shotte nevero in his bowe.

Now, Jak, to thi questions,  
 nedes me moste answer,  
 althouȝ thei wanton sentence  
 and good thrift bothe.  
 Which is the moost porfit ordre,  
 Jakke, thou askist,  
 and how many ordres  
 ther ben in orthe.

Off what ordre art thou, frere,  
 and who made thin ordre?  
 iff thou wolt have the higest ordre,  
 seke it in heven,  
 in the blessid Trinité  
 that fourmed us allo,  
 where flowith the Sunne from the Fadir,  
 the Holigost from hem bothe;  
 noon gretter in degré,  
 no more perfite than other,  
 but the ordre that there is,  
 is in her proceeding;  
 and if we comon lower,  
 there finde we holy angels,

---

after his undirstondyng,  
 than sayst thou here more trwly  
 than in any other place.  
 Clark is als meche to mene,  
 as of the sort of God,  
 and so thou previst thi self non suche,  
 if thou loke riȝt,  
 but a liere apostata,  
 with allo his other partes.

stablid in iij. ierarchies,  
 dividid in ordres nyne.  
 Seraphin he is the sovereynest,  
 in charité he brennith;  
 and of al ordris in ortho  
 y holde preesthood the hizest,  
 that han the principal partis of men,  
 and kingis han the bodies;  
 and this is the popes decret  
 in comoun lawe.

¶ But peraunter, Jak, thou monest  
 of religious ordre,  
 of tomplores, hospitalers,  
 chanouns, monkes, and freres,  
 Jak, in this mater,  
 loke seint Thomas bokes,  
 and thei shal thee techon

---

¶ Daw, dirt, thou claterist meche of orderis  
 of aungeles in heven,  
 bot lykkyn not thes to thin ordre,  
 ne thin ordre to hem;  
 for thai ben ordenid of God,  
 there withouten synnes;  
 and thin is ordened of man,  
 with many rotyn rites;  
 and so as the prestes of Bel  
 stale undir the awter,  
 to bigile the kyng,  
 to thesly cache here lyflode,  
 so 3e forgo 3our falsched  
 undir ydil yprocrisie,  
 to bigile the puple,  
 bothe pore and riche;  
 as the prestes fayned that Bel  
 eto the kynges sacrificio,  
 so 3our wikkid wynnyng  
 3e sayo wirchipith God.

and onfournme at the fulle.  
 How many ordris ther ben,  
 can I not tolle,  
 but if y cowde calkyn  
 al manere kyndes,  
 ffor to loken how many kyndes  
 oure Lord hath yfourmed.  
 But evermore betwene two and two, Jak,  
 thou shalt fynden ordre.  
 Off what ordre I am,  
 and who made myn ordre,  
 Jakke, fast thou fraynest,  
 and fayn woldist wite.  
 ¶ I am of Cristis ordre, Jak,  
 and Crist made myn ordre,  
 ensaumple in the gospel,  
 in many sondry place,  
 ffor who tauzte obedience,  
 chastite, and poverté?  
 Hopist thou not it was Crist,  
 and fulfillid in him sille,  
 in which ech religion  
 perfitli is groundid,  
 reversynge the soorie synnes

---

¶ Sit, Daw, in this mater,  
 thou broylist up many lesynges,  
 ffor grounde of thin ordre  
 not groundid in the gospel;  
 ffor see thes thre vertues  
 whiche thou here rehersist,  
 shaylen in thin ordre  
 welny in every persone.  
 Ffor in obedience and chastité,  
 and poverté also,  
 go folowen more Antierist

notid of the postle,  
 lust of fleich and lust of ize,  
 and pride in oure lyvyng.  
 On this thre, Jak, by my ewt6,  
 is groundid al 3our cologe,  
 If I breke myn ordre,  
 I breke Goddis lawe,  
 and if I be punishid for that oon,  
 I am ponishid for that other.  
 Bot the contrarie of this, Jak,  
 thou falsly asfermest.  
 If ony religioun be more perfit,  
 than techith seint Jame, Jacke boy,  
 either more appproved of God,  
 fayne thou woldist witen.  
 If I scie thee, thou askist  
 where it is foundid ;  
 and if y mayt scie not that thou scist,  
 thus thou procedist.  
 Thou scist that I contrarie  
 Cristis owne rewles,  
 bidinge 3ove to be pore  
 in peyne of dampnacion,  
 and we piken from the pore and rich

---

than Jhesu Crist our Lorde,  
 3e ben more obedient  
 to 3oure owne rewles,  
 than to the rewles of Crist  
 groundid in lawes.  
 And as to chastite of body,  
 3e breken it ful oft ;  
 bot chastite of soule,  
 forsakyng Crist our sponse,  
 for 3e ben apostatas,  
 gon bak fro holi chirehe.

al that we may geten.  
 Jak, thou shewist sikirli,  
 what scole thou hast ben inno,  
 of sutiltee of arguyng  
 me thinkith thi brayn ful thinno.  
 Go grees a shoep undir the taile,  
 that semeth the beter  
 than with sotil sillogismes  
 to parbrake thi witt.  
 Jack, in James pistles  
 al religioun is groundid,  
 ffor there is maad mencion  
 of two perfit lyves,  
 that actif and contemplatif  
 comounli ben callid,  
 ffulli figurid by Mario  
 and Martha hir sister,  
 by Peter and bi Joon,  
 by Rachel and by Lya.  
 Thes lyves ben groundid in charité  
 by diverse degrees,  
 by men of professionis  
 makyng sundri religiouns,  
 and ovident ensauple  
 moun techen us the waye.

---

*Initium omnis peccati apostare a Deo.*

As to verrei poverté,  
 who that wil riȝt loke,  
 ȝe ben the most covetouse  
 of alle men in erthe,  
 ffor with symonye and begrye;  
 and sellyng of shifft,  
 ȝe pillen bothe gret and smal,  
 and prise hem of bileve

*Avaritia, quod est idolorum servitia.*



¶ Ffor sum fleen from the world,  
 and closen hem self in wallis,  
 and steken hem in stones,  
 and litil wole thei speken,  
 to fleen sich occasiouns  
 as foly wole fynden;  
 and these wo clepen aneres  
 in the comoun speche.  
 Also in contemplacion  
 there ben many other  
 that drawen hem to disceit,  
 and drye myche poyne;  
 by cerbis, rootes, and fruyte lyven,  
 for her Goddis love;  
 and this manere of folk  
 men callen heremytes.  
 The thridde degree thore is,  
 not for to be dispisid,  
 off sich as ben gadrid  
 in coventis togidore;  
 off the which men spekiþ  
 David in his psalmis,  
 sith he seith how merie it is  
 to dwelle togidore;

---

¶ Dawe, thou ratelist many thynges,  
 bot grounde hast thou non;  
 ffor where groundist thou in Goddis lawe  
 to close men in stones,  
 bot if it were wode men,  
 or giloures of the puple?  
 Sith alle that is not groundid  
 smacchith grete synne;  
 bot if ȝe taken as ȝe usen  
 arsewordes this gospel,

the which for worldly combraunce  
 kepen in cloistris,  
 on hert and oon soule  
 havynge with the apostlis;  
 and this clepe we monastical,  
 that kendlly is knowun.  
 Mo, Jak, in contemplacion  
 ther be diverse degrees;  
 and after that charité growith in hom,  
 the more is her mede.  
 Off actif lyf y shulde thee tellen,  
 yf that y hadde tyme,  
 and shewen how mē by charité ben holden  
 to helpe her bretheren;  
 somme with paynymes for to fyte,  
 oure feith to defende;  
 somme for to make purvyaunce  
 for seke and for pore;  
 somme for to picche to the pupple  
 astir her syhne askith;  
 and somme in bothe lyves  
 laboren full soore,  
 liche unto the angels  
 in Jacobus ladder.

---

*Non potest civitas abscondi super montem posita;  
 ellis, neque accendunt lucernam et ponunt eam sub  
 modio.*

Or wher fyndist thou, Dawkyn,  
 that men shulden kille her brother?  
 Sith Crist, our aller duke,  
 brouȝt us verrei pees,  
 bot if there be of the ranes  
 that ran fro Antieristis nose,

*Pacem relinquo vobis, pacem meam do vobis.*

¶ See now, Jak, thi self,  
 how these bothe lyves  
 opinli ben expressid  
 in the epistle of James :  
 cleen religioun it is, he seith,  
 to visite the widowis,  
 the fadirles and the modirles,  
 to actif lyf expressid,  
 and undefouled us to kepen  
 from al worldly werkis.  
 Byhold of contemplacioun  
 opinli he spokith ;  
 so this may be resonably  
 the conclusioun of my tale,  
 that no religion more is  
 than techith sent Jame.

Jak, thou seist we piken  
 from the pore and from the rich,  
 and not 3oven a3onward,  
 thou3 that thei ben neely ;  
 that almes is pykyng,  
 y fynde it in thi boke,  
 and I herde it nevere a3orn  
 in no maner scripture.  
 But if alwey pikers, Jak,  
 thou wolt us maken,  
 ther wo piken but seely pans,  
 thi seete pikith poundis.

---

¶ Touchyng this pagyn, Dawe,  
 thi lesynges ben ful rif ;  
 for her thou spokist of tway lyves,  
 and 3e don nother wel,  
 for Martha groundid hir labour  
 fully in Goddis lawe,  
 so may. not 3e 3our beggyng,  
 no 3our castelles nouthur.

What we zeven to the pore,  
 it nedith not thee to tolle;  
 ffor almes-dede shul be hid,  
 and sweten in thi hondis.  
 Whi, bi mannes mariage,  
 ze ben weddid to your abitis  
 wole harder than worldly men  
 ben weddit to her wyves,  
 which thei mowe leeve and lote go  
 as longo as him list.  
 Jak, for sicke manere scole  
 ze cacchen Cristis curse,  
 so freli to mayntenen  
 Manichés errours,  
 to make men breke her matrimonye,  
 and leeve her wyves,  
 and whanne the good man is oute,  
 playe hey god rode.  
 Jak, to oure abite  
 be we not weddid  
 more than eny preest is  
 weddid to his coroun,  
 that is over growun with heer,  
 and he preest nevere the lesse;  
 or ellis shulde every harbour  
 make nowe preestes.  
 Rigt so oure clothis maken us  
 not men of religion,

---

But of contemplacion  
 ze usen not bot as foxes;  
 so in this ze leven Crist  
 Martha and Marie both.  
 As touchyng ziftes to pore men,  
 ze pike that thai shulde have,  
 bothe of goles and faith of soule,  
 I, Jak, can see non other.

but onli oure profession  
 byndith us to the stake;  
 and so apostasio  
 mowen we maken in oure soule,  
 liehe men of religion  
 abidinge in oure abitis.  
 If Sathanas were transfigurid  
 into his former fairnesse,  
 trowist thou he were ouzt ellis  
 but a dampnid aungel?  
 and so not for the levyng of oure clothis  
 we be not punishid,  
 but bicause it bitokeneth  
 forsakyng of oure reule;  
 and, Jacke, no more than thi sadil  
 makith thin hors a mere,  
 no more makith oure abitis  
 monkes ne freris.  
 Jak, of oure preciouse clothis  
 fast thou carpiest,  
 the which ben so fyn  
 that noman worth better.  
 Every man may perseyve aporti,  
 Jakke, that thou liest.  
 Were we no sondal ne satyn,  
 ne goldun clothis,  
 and these passon in preciouseitee  
 many foold ouris.

---

*Panis egentium vita pauperis est; qui defraudat  
 eum, homo sanguinis est.*

We can not make mariage, Dawe,  
 ne pursue no divorce;  
 we wynno not meche money with thes,  
 as thi secte doth ful oft.  
*Quod Deus conjunxit, homo non separet.*

But if my cloth be over presciouse,  
 Jakke, blame the werer;  
 ffor myn ordre hath ordeyned  
 al in good mesure.  
 Thou axist me, Jakke, of my grete hood,  
 what that it moneth,  
 my scapelarie and my wide cope,  
 and the knottide girdil.  
 ¶ What meenith thi tipet, Jakke,  
 as longe as a stromer,  
 that hangith longe bihinde,  
 and kepith thee not hoot?  
 an hool cloith of scarlet  
 may not make a gowne;  
 the pokes of purchace  
 hangon to the orte,  
 and the cloith of oo man  
 myȝte helo half a doseyne.  
 Why, is thi gowne, Jakke,  
 widder than thi cote,  
 and thi cloke al above  
 as round as a bello,

---

¶ I praiſe not, Dawe, the *stromerre*  
 that thou herof spekest;  
 bot of suche wide clothing,  
 tateris and tagges,  
 it hirtith myn hert hevyly,  
 I wil that thou it wite.  
 Bot ȝour ypocrites habit,  
 to whiche ȝe ben harde weddid,  
 doth more harm than thes,  
 bi thes two skilles;  
 oon for the coloure,  
 that signifieth sadness,  
 whan ȝe ben most unstedfast  
 of any folk in erthe;  
 another for ȝour difformed shap,



sith talle myȝte serve  
 to kepe thee from coold?  
 Jak, answer thou to that oon,  
 and I shal to that other.  
 My grete coope that is so wiid,  
 signefieth charité,  
 that largeli longith to be sprad  
 to sibbe and to frende,  
 figurid in the faire cloith  
 of Salomons table,  
 and bi wedding garnement  
 that Crist hadde at his feeste.  
 My greet hood behynde,  
 shapun as a shoold,  
 suffraunce in adversitee  
 sothely it scheweth,  
 herbi to reseve reproof  
 for oure Goddis sake;  
 or ellis bisynesse of oure soith  
 it may wel bitokene,  
 whiche that ȝe Lollardes  
 constreyne ȝou to distroie.

---

that signifieth ȝour holines;  
 so if it be soth  
 that ȝe therof saye,  
 it wold with litil help  
 make an ape a seint.  
 The tipet is a comyn roule,  
 if it be not superflue,  
 and so it doth gode  
 to hynde a mannes hede;  
 bot ȝour misse shapen shelde  
 bihynde at ȝour shulderes,  
 blowith ȝour ypoerisie,  
 and blyndith many folos.  
*Genimina viperarum, quis demonstravit vobis fugere  
 a ventura ira.*

The scapelaie also  
 that kevereth the schuldris,  
 it bitokeneth boxunnesse  
 dowe unto oure prelatis,  
 and boxomly bere burthuns  
 that they wole loyen upon us.  
 Off the knottide girdel  
 knowe I no mysterie;  
 therfore what it meeneth  
 axe frere menours.  
 But, Jacke, amonge oure chatoryng,  
 3it wolde I wite,  
 whi that the Lollardis  
 weren moost greye clothis;  
 I trowe to shewe the colour  
 that signefieth symplenesse,  
 and withinne, soith Crist,  
 3e ben ravenous wolves.  
 ¶ Whi, seist thou, holde we more seilence  
 in oon hous than another,  
 sith over al a man is holden  
 for to seie the goodde?  
 To thi lewde question  
 Salomon thus answerith,

*Est tacens sciens tempus apti temporis, et  
 homo sapiens tacet usque ad tempus; tem-  
 pus tacendi, tempus loquendi; et iterum,  
 Sicut urbs patens et absque murorum am-  
 bitu, ita qui in loquendo non potest co-  
 hibere spiritum suum.*

---

¶ 3it, Dawe, me thynkith thou usist  
 thi customale condicoun,  
 thou hast so lorned to lye,  
 thou kanst not leve werk,  
 bot 3it I am gladdo  
 thou groundist the on the gospel.

Thus perfit seilens  
 by scripture is approved.  
 Jakke, if thou undirstonde no Latyn,  
 go to thi parochie prest,  
 and undir zou botho, with Goddis grace,  
 marren ze wolen ful yvele.  
 Whi also ete we no fleish  
 in every hous iliche,  
 but chesen therto an hous,  
 and leeven another?  
 Jak, if every hous were honest  
 to ete fleish inne,  
 than were it honest  
 to ete in a gonge.  
 Whi is not thi table sett  
 in thi cow-stalle?  
 and whi etist thou not in thi shipun  
 as wele as in thin halle?  
 But al is good ynowz for thee,  
 where that overe thou sittist.  
 Whi with not thi cow make  
 myry weder in thi dish?  
 But, Jacke, in this mater  
 appose thou the monkes;

---

*Diabolus est audax, et pater ejus.*  
 The secte that thou seggist of,  
 I wot, is Jhesu Cristis,  
 tellen litil by clothing,  
 bot now oon now other;  
 thouz thou recense the menour,  
 have I not to do,  
 bot wel I wot ze ben alle drawn  
 in oo maner draggee.  
 Lewde Dawe, whi laist thou fortho  
 so many blunt resonos?  
 for Salomon spokith not of silence

for thei kopen this serimonie  
more streiter than freris.

Moreover thou movest,

Jak, another mater ;

if oure patrouns be perfit,

and oure reule also,

whi renne we to Rome,

to be assoilid of the oth

that we han maad,

and be popis freris ?

Jak, summe rennen to Rome,

but mo ther ben at hoom,

and dewli done her dever

astir that thei han chosen ;

and that the Lollardis

forthinken ful soore.

Ze wolden that there were oon lesso,

ze zave nevero tale,

that ze myzten have zour royke

and prechen what zou list,

and with zour privy pestilence

enpoison the peple.

Jak, that Judas was a shrewe,

what was Crist the worse ?

and so that summe ben exempt,

propirde to an house,  
bot of silence in iche place  
in tyme and in reson.

Bot the cursid ypocrisie

of etyng of zour fleshe,

shuld iche man despise

for zour rotun rowle,

and so thes similitudes,

with thes soluciones,

ben not worthe

the devellis dirt, Dawé.

and rennen to your ritis,  
and summe bi apostasie  
ben Sathanas servauntis,  
whi shulde owre patrouns  
be ever the lasse perfit?

¶ "Fferther more whi make ze you  
"as men dede?  
"sith in begginge ze ben as quie  
"as ben ony other,  
"and unsemeli it is  
"to see deed men legge."

Jak, me thinkith thou lernedist nevere  
of Poulis pistlis,  
whiche in a fowe shorte wordes  
answerith to thi sentence,

*Quasi morientes et ecce vivimus; glossa, quasi  
morientes, i. de vitio in vitium secundum  
opinionem aliquorum, et ecce vivimus in  
bonis operibus in rei veritate.*

So thouz we ben deed to the world,  
after thin opynyon,  
zit is oure soule in the bodi  
and grace in the soule.  
"Whi," seist thou, "suffie ze not your children

¶ Daw, thi wordes ben many,  
and ever medled with venym;  
for azenes gode men  
steeche Jus malice,  
ne non of thilk Cristis seete  
that myn enlist,  
bot azenes heritikes,  
bostores and lieres,  
whiche han chosen hem a roud  
with blabrerers of Baal;  
and zit shal tyde the tyme  
when Josie shal regne,

" to come into your conseil,  
 " if it be good and able,  
 " and afür Goddis lawe?"  
 A, Jak, mafey, me merveillith moche  
 of thin lewidheed!  
 Heirdist thou nevere how Crist was  
 transfigurid in the hil,  
 and ther to his privyté he chees  
 but three apostlis,  
 forbedinge hem to telle  
 that conceil ony ferther,  
 and so were there nyne  
 fro that conceil refusid.  
 Crist also took to him  
 alle his twelve apostlis,  
 and tretide of his passioun  
 in rízt privy maner,  
 and the rude peple that folowiden  
 knewe no thing thêrof.  
 Shal we, Jak, therefore seie  
 his conceil was not able,  
 suspect and not good  
 confourmed to Goddis lawe.  
 Another cause resonable

and make an ende of suche fondes,  
 and Cristis roule shal renue.  
 Zee, Jamnes and Mambres  
 japid not so the kyng,  
 as thou with thi cursid secte  
 the kyng and the puple.  
*Attendite a falsis prophetis, qui veniunt ad vos*  
*in vestimentis ovium.*  
 I til thee, Daw, without dout,  
 thes wordes ben said of zou,  
 with other pregnant prophecies  
 of Peter and of Poule.

me thinkith I can telle,  
 for counceil owith to be kept  
 and not to be elatrid;  
 and children ben ay elatringe,  
 as thou wel knowest.  
 Another skil may be groundid  
 of Salomons sawis;  
 to him he seith that is wiis  
 it longith to kepe conceil;  
 and children ful soldum  
 ben foundun wiis.  
 Jak, wolt thou telle thi knave  
 as myche as thi wyf?  
 ¶ Fforthermore thou spekest  
 of oure costli houses;  
 thou seist it were more almes  
 to helpen the nedy,  
 than to make sich housynge  
 to men that ben dedde,  
 to whiche longith but graves  
 and mornyng housis.  
 Jak, is not a man boter  
 than a rude best?  
 ¶ It makist thou to thi sheep a shopen,

---

¶ Daw, thou laborist fast  
 to lede thi self to helle,  
 and blyndist many lowde folow  
 with thi stynging brethe;  
 for bi this apis argument  
 that thou here now ratelist,  
 he that drynkith a quart wyne  
 most nedis drynk a galon.  
 Bot aȝen house in mesure, Dawe,  
 grueche I riȝt nouȝt;  
 and thouȝ thou sayo a scorne,  
 a shepe house I have,



and to thi hors a stable;  
 and many a pore man ther is  
 that hath noon hillyng,  
 but oonly heven is his hous,  
 the bestes stond kevered.  
 Whi houses thou not pore men  
 as wele as thi beestis?  
 Take hede to sumwhat  
 that is seid biforen,  
 and thou answe're to my question,  
 answer to thin owne.  
 Thou carpist also of oure covetise,  
 and sparist the sothe;  
 thou seist we ben more ryal  
 than any lordis.

Coventis have wee noon, Jack,  
 but cloistrers we ben callid,  
 floundid afor with charite,  
 or that he were flomyd;  
 but sith entride envie,  
 and renyd hath oure houses,  
 that unnothes the hillinge  
 hangith on the sparres;  
 and ȝit thou thinkist hem over good,  
 yvel fare thou therfore!

---

that hath more grounde in Goddis lawe  
 than alle ȝour Caymes castelles;  
 I thank God, I beldid it  
 with trwe bygoten gode.  
 Bot ȝe ȝoures with beggery,  
 bargonyng and robberye;  
 ffor grounde have thai non,  
 bot if it be here.

*Non habemus hic manentem civitatem. Et idem, Væ  
 qui ædificatis civitatem in sanguinibus. Et, Væ  
 qui conjugatis domum ad domum.*

Jak, where saw thou ever freer houses,  
 thourzout the rowme,  
 liche in any rialte  
 to the Toure of Londoun,  
 to Wyndesore, to Wodestoke,  
 to Wallingforde, to Shene,  
 to Herforde, to Eltham,  
 to Westmynster, to Dover?  
 How maist thou for rebukying  
 lye so lowde,  
 to saye that oure covelise  
 passith the lordes?  
 But so longe, by my leuld,  
 thou hast lerned to lyen,  
 that thi tonge is letteroun of lyes,  
 thou lettest for no shame,

¶ We leten, thou seist, to lymytours  
 al this rewme to ferme,  
 as that we were weldors  
 and lordes of alle.  
 Unsikir thing sothli  
 it were to sette to ferme,  
 and fooles were the formores  
 to taken it to tax.  
 I trowe thou menys the pardounyst  
 of seint Thomas of Aeres,  
 of Antoun, or of Rimevale,

---

¶ Sit, Dawe, thouz thou accusest  
 pardoneres that ben fals,  
 thou lovest lesse a trow prest  
 than thou dost hem alle,  
 ffor that gon heere 3ou apostulas  
 in gilyng of the puple.  
 Bot that 3e ferme to limitours,  
 it maye be denved.

that rennen so fast aboute ;  
for of the kynges rowme  
have we no more astate,  
than thou hast of paradis,  
or of the blisse of heven,  
for the which y trowe thou maist  
of hasilwode singe.  
Why, seist thou, paye ze to no taliage  
to oure cristen kyng,  
sith Crist paiede tribut  
to the hethene emperour ?  
Jak, of no dewtye ne of no dette  
paide Crist noo tribute ;  
but conliche of mekenesse  
performyng the lawe,  
and for to fleen occasioun  
of afterward spechinge,  
whan that afore Pilat  
he shuld be forjugid.  
But after the scripture,  
preesthode shulde not paien  
to tax ne to taliage  
with the comun peple.  
For whan the folk of Israel  
were put under servage,  
Pharao suffride preestes  
in her former fredome  
to be saved and susloynd

---

lye thou never so lowde,  
and therto sette a sole,  
hote thus with many fals meenes  
oppresso the cuntrees.  
Bot as to payng of tribut,  
as Crist hym self did,  
thou lykist zou to Pharoes,

of the comoun store.  
 But now is the complaynt  
 of Jeremy trewe,  
 the prince of provynces  
 sugette is under tribute.  
 Not for thanne the comun lawe  
 may wel suffren,  
 that preesthode may paye  
 bi assent of prelatis,  
 freli of her owne wille  
 no thing constreynede,  
 and thus prelatis and persons  
 aske her state,  
 ben stended to paie  
 what that nede askith;  
 but neither fierse ne amelleis,  
 save now late.  
 God woot, it worchipith not  
 to beggen of beggers.  
 Off lettris of brotherhood  
 also, Jak, thou spekest,  
 and wondrous that we wymmen noon  
 of pore men and of preestis;  
 and zit ze desiren that every man  
 shulde have zour;  
 of pore mennes proieris  
 to be parteners we wolden,  
 and of her lettris and of her sele,  
 if autentike, thei weren.

and so ze ben and worse.  
 Azones Cristes paying  
 and alle other mekones,  
 thou autorisest zour pride,  
 azones his holi werkes.  
*Qui non est mecum, contra me est; et qui non  
 colligit mecum, dispergit.*

But of þour prectis pater-nosters  
 we desiren noon,  
 for comunliche her blake bedes  
 thei dolen to freris;  
 ¶ but thei shal cleve unto, thi chekes,  
 and Cristis curso also,  
 as wysly as we holde us  
 not more perfit than ony other,  
 ne non suffragies selle  
 for a corteyn bi þere,  
 ne maken men more perfit  
 than her blessid baptismo;  
 ffor praier may not satyllyn  
 but oonliche on them alle,  
 and so that gilden trentels  
 that thou spekist of,  
 that now is purchasid of preestis  
 out of freris hondis,  
 dolyverith noo soule  
 out of the peyne of helle,  
 ne purgen may of purgatory,  
 but as it is deserved.  
 Ffor charité is the mesure  
 that demeth that meyné.  
 Also thou seist, Jak,  
 that we men enformen  
 that oure holy abite  
 shulde helpen men fro helle,

---

¶ Dawe, I seide first to thee  
 oon of thi groundes was cursyng,  
 whare autorisist thou this lewde . . .  
 answered now.  
 Thi resonis ben a staf of rede  
 that liztly person the honde,  
 I mervel that thou, a clerk,  
 VOL. II.

and nameliche tho that be  
 beried therinne ;  
 and Cristis clothis dide not so,  
 ne noon of the apostlis.  
 Jak, that frere was over lowid  
 that lernede tho this lessoun,  
 or on thi feul fantasie  
 thou faynyst this fable.  
 Iffor Austyns no prechours  
 proponen no sihe pointis.  
 Whether the Carmes of her copes  
 mayntenen sihe an errour,  
 or whether seint Fraunce  
 hath geten to his habite  
 that vertu be his grace,  
 witterly me no wote.  
 But wel I wote that Cristis cloith  
 helide a womman  
 ffrom the longe fluxe of blood,  
 as the gospel tollith ;  
 but his predestinacion  
 may onlich save soulis,  
 and his prevy presciens  
 may dampne whom him list.  
 Jak, ferthermore of felony  
 thou felly us onpechest,  
 of stelyng of children,

---

blaberist thus blyndely.  
 Thou takest comynly no grounde  
 of Crist ne of his lawe,  
 bot apr . . . . the popo  
 as if he were thi God,  
 or of other fantasies  
 that han no grounde hom self ;

to drawe hem to oure sectis,  
 To tillo folk to God-ward,  
 I holde it no theft,  
 but if thou calle Crist a theof,  
 that dide the same,  
 sayyng to the riche man,  
 " Go and selle thi goodis,  
 " and ȝif hem to the pore,  
 " ȝif thou wole be perfit;  
 " and aftirward folowo me,  
 " and be my disciple."  
 And in the same gospel  
 so what he seith also:  
 " Whoso forsaketh not  
 " his fadir and his modir,  
 " his sone and his douȝtir,  
 " his sistir and his brother,  
 " his lond and his tenementes,  
 " and him selven also,  
 " he nys not worthi  
 " to ben my folower."  
 And to his twelfe chosen  
 eftsoones he seide,  
 " Behold, from the world  
 " I have chosen ȝou alle,  
 " that ȝe gon and beren fruyte,  
 " and ȝour fruyte may dwellyn."

---

for whi shuld not alle prestes  
 be meke after Crist,  
 in payng of tribut  
 and alle other werkis?  
 Daw, late thi false glose,  
 it drivith thee to the dovel.  
*Benedicite et nolite maledicere.*



¶ And thus to reven the world,  
 and spoilen him of his persouns,  
 it ne is no robbery,  
 but Crist approved thesle.  
 Thou seist also ferthermore  
 that prestis shul not enprisoun,  
 ffor it nys not foundid  
 in al Goddis lawe,  
 but undermyn bi charité,  
 and so wynnyn her brother,  
 and 3if he wil not be so wonnen,  
 have him as hothene;

---

¶ Lo, Dawe, with thi draffe,  
 thou liest on the gospel;  
 ffor Crist said it hym self,  
 "The vertu passid fro me."  
 And here thou maist see,  
 I knowe a b fro a hole fote;  
 ffor I caceho thes in lesynges  
 that thou laist on the gospel.  
 Bot thus to stole a childe  
 is a gretter theft;  
 than to stole an axe,  
 for the theft is more.  
 Dawe, for thou saist 3e robbe  
 him fro the worlde;  
 3e maken hym more worldly  
 than ever his fadir;  
 3ee, thow3 he were a plowman,  
 lyvyng trwo ylf, ye robbe hym  
 fro the trwo roule,  
 and maken hym apostata,  
 a begger and a sodomit;  
 for suche thai ben many.  
*Vae vobis qui facitis unum proselytum / supple, filium*  
*Gehennae duplo quam vos.*

and thus bi thin opynyon  
no man shulde be enprisound.  
But, Jakko, in thi frensy,  
thou fonnest more and more,  
thou wenyst to make to me a diene,  
thou fallist thi silf therinne.  
Tfor if thou pursue thi purpos,  
thou assentist thi silf in tresoun,  
menusynge the kyngis majesté,  
privyng him of his power.  
¶ Tfor if we taken the gospel  
aftir the menyngo,  
nether emperour ne kyng  
may honge ne drawe,  
heved ne enprisoun,  
no haunte no domes,  
but al in fair manere  
shulen ben undirnomen,  
and who wil not amenden him,  
3eve him the brydil;  
and be robberis and revers,  
mansleeris and treytours,  
and al maner mawfesours  
shulden ben unponnishid.  
Jak, the pope hath a prisoun,  
the bishop of Cantirbury,  
and of Londoun also,  
and many other bishopis,  
by leeve of her kyng;

---

¶ Daw, I do thes wel to wite,  
frentike am I not;  
bot it semith thi sotil witte  
marrith many man.  
Bot how stendith this togedir,  
3e sle men in 3our prison?

art thou hardy to seien  
 it is not Goddis lawe.  
 But y blame thee not gretli,  
 thou; thou bere hem hevy;  
 ffor goldsmythis of thi crafte  
 ofte haveth hem haunted,  
 and zit thei shulen ofter,  
 bi the helpe of heven.  
 Also thou seist no sacrament  
 we covetyn no desiren,  
 but shrift and beryng,  
 that longeth to the peple.  
 Alas, Jak, for shame!  
 whi art thou so fals,  
 ffor to reverse thi silf  
 in thin owne sawes?  
 Thou seidist in thi begynnynge,  
 whan thou seidist of frees,  
 thei sellen seven sacramentes  
 with Symoundis cyris;  
 and now that we coveite noon  
 but the sacrament of schrifte.  
 Ffor beryng is no sacrament,  
 but an almes-dede.  
 Thou jawdewyne, thou jangler,  
 how stande this togider,  
 by verré contradiccion  
 thou concludist thi silf,  
 and bryngest thee to the molo

---

ze have 3our conspiracios,  
 when 3e godo likith,  
 ze damme the trwe, 3e hyen the falso,  
 deme, Dawe, wher this be gode.  
 And the kyng by his juges trwo

there I wolde have thee.  
 Who wolde take entent  
 to sucho wrecches wordes,  
 that nevere more zeveth tale  
 to be take with a lesyng?  
 Whi, axist thou ferthermore,  
 wil we not shryven  
 ne birien the pore  
 as wel as the riche,  
 and do other dedes of almes  
 done at her nede?  
 But if we schryve not the pore,  
 whi ben perssons so wrothe,  
 and paroche preestes also,  
 for schryvyng of her paishens?  
 For every Lenten us azen  
 thei aleggen the lawe  
 off *omnis utriusque sexus*,  
 with the favourable glooses.  
 But, Jak, do thi won,  
 and lette not to lyene;  
 I have as leef thy leeing  
 as thi soth saw.  
 Ifor who is oonis suspect,  
 he is half honged.  
 Thou seis that wo prechen  
 fallace and fables,  
 and not Goddis gospel  
 to good undirstondinge;

---

execute his lawe,  
 as he did now late,  
 whan he hangid zou traytours;  
 wilt thou, Dawe, allegates  
 compere zou to the kyng,  
 or to other lordes,

and we ben more holdun therto  
 than to alle other reulis,  
 For we wynnen more therwith  
 than Crist and his apostlis,  
 what we ben holdun  
 and wil not forsake.  
 For moche of oure lyvyng  
 is of the gospel;  
 so dide Poul  
 and other disciples,  
 and lyvede of colectis  
 made generali bi chirchis,  
 For sustinance of prechours,  
 and also of the pore.  
 And if thou love not me,  
 loke Poulis pistlis,  
 and the glose therwith,  
 and there thou shalt fynde it.

*Quis, inquit, militat, suis stipendiis unquam?  
 Et iterum, Dominus ordinavit ut qui  
 evangelium annunciant de evangelio  
 vivere.*

And so to his prechours  
 Crist also thus seide,

*In quamcumque domum intraveritis, manete  
 in eadem edentes et bibentes, etc., dignus  
 est enim operarius mercede sua. Et ad  
 Romanos, Probaverunt Macedones et Achaia  
 collationem facere in pauperes sanctorum  
 qui sunt in Jerusalem.*

that han her grounde in God?  
 Lefe, fole, thi losengorie,  
 and studie Cristis lyf.

*Quæ conventio Christi ad Bellat? Quid communi-  
 cabit cacabus ad ollam?*

Azens that that thou saist that we prechen  
 but fallace and fables,  
 and leve the gospel  
 that mosto us al save,  
 loke that every werke is knowen,  
 plenili bi his eende,  
 and so the peple hath the pathes  
 of feith and of bileve,  
 and God wooto freres prechingo  
 hath wrouzt to this ende.

---

¶ Daw, hou maist thou saye for shame  
 that Crist stale thus childre,  
 and Poulo beggid as ȝe don,  
 ȝe lyven bi the gospel?  
 ȝee, Dawe, ȝe selle derrere  
 lesynges and poyson,  
 than ever did Poulo  
 alle his holy writyng;  
 ever thou likynest ȝou to Crist,  
 whan ȝe ben verrei Antierist.  
 And if bisshopes byside wel to knowe  
 alle ȝour dedes,  
 thai founde ȝou werso than harlotes,  
 or jogulours other;  
 for ȝe beggo or ȝe precho  
 many tymes and oft,  
 somen men and threten hem,  
 bot if thai ȝif ȝou gode.  
 Bot the harlot wil drawe  
 the blode of his arse,  
 or he ask any gode,  
 or any rewardo.  
 And, Dawo, truly ȝour dedes  
 contrarie Crist.

*Mordent dentibus et prædicant pacem, et si quis non  
 dederit in ore eorum quippiam, sanctificant super  
 eum praelium.*

But ȝe han cast cursidly  
 Cristendome to distroye,  
 and of Cristis gospel  
 make Machometis lawe,  
 azens whom with opin mouth  
 other while we romee,  
 and sum tyme bryngo ȝou til a bay  
 if God wil it graunte.  
 For this cause ȝe calle us  
 bastard branchis,  
 pursuyng preestes to prisoun  
 and to fire also ;  
 ¶ but, Jak, thei ben bastard braunches  
 that launchen from oure bileve,  
 and writhyn wrongli away  
 from holy chirche techinge,  
 sicke beren yvel fruyte  
 and soure to alasten,  
 worthi to noon other good,  
 but in the fire to brenne ;  
 and so for to pursue an heretike  
 to fire or to prisoun,  
 I holde it more holsum  
 than to halowe a chirche,  
 inprisonynge of the poyson  
 that mortherith many soulis,

---

¶ Daw, here thou blabberist togedir  
 falsenes and trouthe ;  
 ffor a bustarde is he  
 that holdith azenes the sothe.  
 God and trewe men discusse  
 wher that be ȝe or I.  
 Ffor if thou seyst holi chirche  
 the techyng of Crist,  
 the reules of apostles,  
 the lyf of hem alle,



affir Cristis doctrine  
in the holy gospel.

*Omnis, inquit, arbor quæ non fert fructum  
bonum, excidetur, et in ignem mittetur.  
Et iterum, Qui non manserit in me, mit-  
tetur foras sicut palmes, et arescet, et col-  
ligent, et in ignem mittetur.*

Disseverynge you from the tree  
that is Crist him silfe.

But how shulden freres  
pursue heresie,  
and many of hem wite not  
what heresie meneth.

Jak, I am not lettered,  
but I am frere Dawe,  
and can telle wel a fyn  
what heresie amounteth ;  
heresie, that is Grw,  
is divisioun on Latyn,  
the whiche in oure langage  
meneth sunderyng and partyng.

• Ho thanne that sundrith him  
from Crist and his chirche,  
and frely forgith sentences  
contrarious to oure feith,  
siche manere of forgers  
heretikes we callen,  
and also her folowis

---

I summitte me to hem,  
and wil wile I lyve.  
If thou callist, Dawe,  
your Dominikis reules,  
with determinacion  
of many false prestes,  
holi chirche, as I wene,  
as oft thou hast done,

taken the same name,  
 and her sory sentences  
 ben clepid heresies,  
 but namely when thei ben holdun  
 of obstinat hertis  
 And I shal this mater  
 more largely declare.  
 Sixe maner of heretikes  
 ben foundun in the lawe.  
 For he is callid an heretiko  
 that rasith oure bileve;  
 and he is callid an heretiko  
 that heresies sowith,  
 as Arrians, Wyclyfanos,  
 Sabellyanes, and other;  
 and the corruptours of scripturis  
 heretikes ben holdun,  
 that otheer wise undirstondin  
 than the Holi Goost teachith.  
 Also we copen hem heretikes,  
 that sacramentis sollyn,  
 or ben from hem dividid  
 bi cursynge of the chirche.  
 He is also an heretiko  
 that doutith our bilove,  
 and with a litil evydence  
 goith out of the waye.  
 And also an heretiko

---

I forsake the for ever,  
 with this cursid chirche,  
*Odivi ecclesiam malignantium.*  
 If thou purposist to pursuwo  
 and drawe men to dothe,  
 I mervel not meeche,  
 for it is thin office.  
 The fadires of heres,

him shulde we holde  
 that distrieth privyleges  
 grauntid of the popo.  
 This sixe maners  
 put Hostiensis in his Summe,  
 and if this sentence be soth,  
 y can noon other seien,  
 but thou and thi secte  
 ben heretikes allo.

Jak, thou spekist ferthermore  
 of messis and of preires,  
 and askist what we sellen,  
 wen we seyen oure mессo,  
 whether the sacrament,  
 our preieres, or our travaile;  
 and if ony of this we done,  
 thou arguest a greet errour.  
 Jak, unto this questioun  
 on wyse may be answerith,  
 aftir that seint Austyn  
 spekith of the apostlis.  
 The apostlis a soye  
 resoyved freely her brood  
 of hem that freely  
 token her teehinge;  
 and so, Jak, freely graunte  
 we our masso  
 to hem that freely  
 3even us her almesso,

---

whiche were the Pharisees,  
 pursuwed Crist to the paynful dothe,  
 3o, callid hym a blasfeme,  
 as 3o clepen hem heretikes  
 that holde a3enes 3our falschode,  
 allo if thai men truthe.  
*Et vos implete mensuram patrum vestrorum.*

and synnen no wyse  
 bi noon other vice,  
 to selle no sacramentis  
 no spiritual preier.  
 And thus among freres  
 gete thei no logginge,  
 but bete hem to gretter men  
 and geten her herbegago,  
 of patronis of chirchis,  
 or privyly with preestes,  
 wich to fette benefices  
 wolde be promotid.  
 ¶ Jak, I suppose  
 That my labour y selle,  
 what wil thou seio therto,  
 do y ony symonye?  
 How than shal the persons soye  
 that setten her chirches to forme,  
 that ben more spiritual  
 than bodili traveile;  
 and these parochie preestes  
 that ministren the sacramentis,  
 for a certen sawd bi ȝoor  
 of ten mark or of twelfe;

---

¶ Daw, thou hast lorned  
 so long to lye,  
 thou wonest thou enist soth  
 whan thou liest most lowde,  
 and schlauderist the truthe.  
 Thou saidist thou were no lottred man,  
 thou prevest thi self fala,  
 for thou spekist of hierarchies,  
 of herisies also;  
 thou art guilty in alle thes poyntes,  
 and thi brether bothe,  
 that I wolde prove apertly,

and al these annuellers  
that syngen for a tyme,  
takyng for her traveil  
as thei may acorde;  
but thei can answer for hem silf,  
and we shal for us.  
Another mater ther is meved,  
that touchith begging;  
thou seist that we falsly  
Crist him silf disclaundren,  
to seie that he beggid,  
sith he was lord of al,  
and al in his demeyns.

---

if that the tyme suffrid.  
Lok ȝour lyvyng, ȝour prechyng,  
with other opun dedes,  
and laye it by the apostles lyf,  
and so how thai acorde,  
and as I wene the Holigost  
appreveth nother nouter.  
Me thynkith ȝe ben tapsteres,  
in alle that ȝe don;  
ȝe tappe ȝour absoluciones  
that ȝe bye at Rome,  
ȝour prechyng, ȝour praying,  
and also ȝour beryings.  
Bot thou accusist other men  
that han bot the mote  
in the comparison  
of alle ȝour gret synnes.  
*Hypocrita, ejice primo trabem de oculo tuo.*  
Dawe, ȝe folowen Crist,  
as greyhounde doth the hare;  
for as God ȝaf kyng Saule  
in his wdenes,  
so ȝe ben clokkid out  
to pursuwe holi chirche,  
*Periculum in falsis fratribus.*

¶ But for this mater, Jacke,  
 thou most undirstondo,  
 that Crist in his godhede  
 is lord of alle thingis,  
 as testimonie of Scripture  
 proveth in many places ;  
 as touching his manhood  
 he was nedi and pore,  
 for of his nede spake  
 David in his psalmes.

*Ego, inquit, mendicatus sum et pauper, et Do-  
 minus sollicitus est mei.*

And after Austin and Jerom  
 this word of Crist was seid,  
 so thanno these tway  
 stonden wel togidere,  
 that Crist after oo kynde  
 was lord of alle,  
 and after that othor

---

¶ Zit, Dawo, thou drawist in  
 many fals promptlynges,  
 ffor to hirt symple men,  
 bot no never a del ;  
 ffor Crist in his membres  
 beggid ful oft,  
 ffor synne of the puple,  
 when thai were at mischefe.  
 Bot as sucho holde beggers  
 in bodily hele,  
 begged never Crist,  
 no non of his membres ;  
 ffor Crist, that is truthe,  
 may in no wise  
 contrarie him self  
 no God that is his fadir ;  
 ffor in many places  
 thai damnen sucho sturdy beggyng,  
 And, so, Dawo, thou detest,

nedide to begge.

For if Crist scie soth,  
him silf ne hadde noon harborow,  
to resten in his owne heed,  
and steken out the stormes.

*Vulpes, inquit, etc., ubi caput suum reclinat.*

And if we shulen ȝeve credence  
to doctours wordes,  
heere what seith seint Jerom,  
and seint Bernard also.

*Cave, inquit Jeronimus, ne mendicante Deo tuo  
alienas divitias augeas; et Bernardus. Ut  
te, Domine, per omnia nostre paupertati  
conformares, quasi unus in turba pauperum  
stipem per hostia mendicabas.*

Wherfore thou feynest fonnedly

---

alleggyng the water,  
the asse, or the herberowe;  
for he was lord of alle,  
and so thou mysse takist Jerom,  
and lyst on Bernarde,  
for Alrede his clerke  
wrote his reson,  
that thou mysse layst,  
and dokkist it as the likist.  
Herfor a clerke saith,  
that evel mot he spede,  
that beggith of the puple  
more than is nede.

*Mendax mendicus non est veritatis amicus.*

*Nutantes transferantur filii ejus et mendicent.*

God gif the grace to knowe how  
thou art Judas childe;  
whiche psalme thou leggist to me,  
as to an evel entent;  
for ȝit thou schuldest be damned  
softly in helle,

*Nutantes transferentur filii.*



that oure Lord we schlaundre;  
 or ellis oure holy doctours  
 diden not her dever.  
 Jak, have no morveyle  
 that y speke Latyn,  
 for oones I was a maneciple  
 at Mertoun halle,  
 and there y lernede Latyn  
 by roote of clerkes.  
 Of clamourus also begging  
 thou chaterist and criist,  
 and seist it is uttirli  
 forbodun in Goddis lawe.  
 ¶ Jak, the blynde begger  
 sat bi the weye,  
 and lowde criede uppon Crist,  
 as the gospel tellith;  
 but him was zovun ize-sizt,  
 for al his grete noise,  
 and also the pore man  
 at the specious zate  
 praiede to the apostlis  
 to parten of her almes;  
 and ther the begger unreproved  
 of crokidnesse he was heolid.

---

¶ Thou fleillest much brethe, Daw,  
 with legyng of thi tyxtes;  
 for summe thou legest kenely  
 to a fals entente;  
 but of other thou blundyrt  
 as a blynde buserde.  
 For thes pore of whom thou spokyst,  
 myzt not helpe hem selfe;  
 but zome prowde losengerie  
 that rume abowl as snok-drawers  
 ben neyther pore ne fabil,  
 and so jugs thou  
 how thes to acorde.

I forzete not the lazar  
 that beggide of the riche,  
 and eriede lowde at his zate  
 to cachen his almes.  
 Where redist thou that he was  
 repreved of his begging?  
 I rede wel he was ful soone  
 in Abrahams bosum.  
 Thou makist also more ado  
 for writing in oure tablis  
 of sich mennes names  
 that zeven us her almes,  
 "Wenyng that God were a fool,  
 "not knowinge mennes dedes,  
 "but if he were mengid  
 "bi weie of zour writyng."  
 ¶ Jak, writyng was ordeyned  
 for slipernes of mynde,  
 not of God, but of us mon,  
 hirt in oure nature,  
 and bi bodili buystousnesse  
 fallen to forzetyngo.  
 Now special preier,  
 as clerkes seien,

---

¶ Zit, Dawe, thou hewist hye,  
 and puttist thi mouthe in heven;  
 thi tong likkith the chesofat,  
 and the garner also,  
 and the pore wedowes porse,  
 thowz she have bot a peny.  
 And zit, Dawe Dotypolle,  
 thou justifiest this harlotrie;  
 whi lykkennest thou writyng of names,  
 which thou dost for money,  
 to the holi scripture,  
 that is our bileve?  
 If for God no any godeman

moste helpeth the soulis,  
 and that may not be done  
 withouten special mynde.  
 Thanne for oure forzetfulnesse  
 it nedith us to noten,  
 and this is cause whi  
 we writun in oure tablis.  
 And Esdras wroot a newe book,  
 to have the lawe in mynde.  
 To seint Joon in the Apocalips  
 it was bodun also,  
 that privy revolacion  
 to writun in his book,  
 for unstabilnesse of mynde,  
 soith the comoun glose.  
 "Whi," also thou axist,  
 "make ze so many maistris,  
 "aȝens Cristis bidding  
 "in the holi gospol?"  
 For sothe, Jak, among other,  
 this is a lewid question.  
 Taking heed to thin astate,  
 thou art but a knave,  
 and ȝit thou lokist that thi knave

---

approved never this symonye;  
 but thou approvest ȝour capped maistres  
 with a glasen glose,  
 whiche galpen after grace  
 bi symonye ȝour sister,  
 and after sitten on his dece  
 and glasen lordes and ladies.  
 And this is no liknes  
 bitwix my knave and hem;  
 for of thos and sucho it ben  
 that Crist speeth in his gospol.  
*Amant enim primos recubitus in cœnis, et primas  
 cathedras in synagogis, et vocari ab hominibus  
 Rabbi.*

shulde calle thee maistir.  
 Leve Jacke Jawdewyn,  
 how kepist thou the gospel?  
 Nevertheles to thi question  
 answerith the comoun glose,  
 that neithir the acte of teching,  
 neither the acte of maistir,  
 ben forbodun of Crist,  
 but oonli ambicion,  
 and the nyce appetite  
 of worldly worship.

Thou askist also ferthermore,  
 whos ben alle oure jewels;  
 and we seyen we han riȝt nouȝt  
 in propre ne in comoun,  
 but gederen the goodes of the rewme  
 to make the pope riche.  
 Jak, the foure and twentithe pope  
 Joon wroot aȝens this mater,  
 and frere menours aȝens him,  
 as her actis shewen.  
 Examyno her actis  
 and loke who hath the beter,  
 and knowe noon other ordre  
 this perfitnesse approveth.  
 ¶ Thou grucchist also that we gon  
 two of us togider;

---

¶ Daw, thou herdist me not grucche  
 that ȝe went two togedir;  
 for otherwhilo ȝe gon three,  
 a womman is that oon.  
 Bot whether ȝe go two or oon,  
 if ȝe wol do wele,  
 it were a gret joye to me,  
 God wot the sothe.  
 Bot wel I wote that charité  
 may not duelle there,

for of the perfit apostlis  
 wenten but oone aloone.  
 Thou seist that we pretenden  
 the perfeccioun of apostlis.  
 Parfay, Jak, in scripture  
 thou failist here ful foule,  
 herdest thou nevere the processe  
 of the actis of the apostlis,  
 in what maner the Holi Goost  
 chees Bernabé and Poulo,  
 to goe bothe togidre,  
 and Cristis seed to sowun;  
 and afterward whan Bernabas  
 from Poul was departid,  
 another felowe, Tymothé,  
 toke Poul to his scere.  
 And zit thei weren perfit  
 bi fastinge and bi preieris,  
 and resseyved haddo the Holi Goost  
 bi the apostlis hondis.  
 And thus we gon two togidre,  
 folwinge her stappis;  
 but more for the mysterio  
 includid in the nounibre,  
 for to bi workes of charité  
 fulfilling the lawe;  
 and two tablis of Moises

---

where covetise creepith in,  
 and lecherie is loggid.  
 Therfor, Dawe, allegge thou  
 no figur for thin ordre,  
 bot if it be Zambro  
 with Corhy his lothy,  
 or Jamnes and Mambres,  
 Pharaouso fieres.

*Illi sunt qui penetrant domos, et ducunt mulierculas  
 oneratus peccatis.*

there the lawe was writun;  
 and two cherubyns in the temple,  
 and two in the tabernacle.  
 It was not good to Adam  
 for to be aloone;  
 and Crist seith woo to sool  
 in aventure that he falle.  
 Also for fraternité  
 ful harde thou us holdist,  
 to graunt part of merit,  
 and also of messis,  
 bicause that we witen not whether  
 that we ben in grace or in synne,  
 and happili for we praien for suche  
 that ben dampned in helle.  
 Jak, if this cause were good,  
 al preier were reproved,  
 and thanne were set at nouzt  
 bothe messe and matynes,  
 and holy bedis and orisons  
 seid in holi chirehe.  
 ¶ Thanne shulde we leve Cristis bede,  
 the holy pater-noster.  
 Thanne was the memento  
 put fally in the masse,  
 and hooli chirche voidli  
 or madli biddith preye,  
 and alle sicke zonge impossibilitées  
 folowen therof.

---

¶ Thou argust, Topias, wonderly,  
 as if thou were an asse;  
 for thou legest zoure selde bedys to the pater-noster,  
 that Crist him selve made;  
 but wel I wote that alle ze  
 gate never a pony,

For who is that that knowith him self  
 worthi for to preien,  
 but God bi revelacion  
 specially wolde it shewe;  
 for noman, seith the scripture, woot,  
 whether he is worthi love,  
 or ellis maugree but God  
 it oonly knowith.

And who can telle fethermore  
 whiche shulde be dampned,  
 sith Goddis privy domes  
 man may not comprehende;  
 and so shal noman preie for other,  
 ne noman for him self.

Jak, so now thin errour,  
 and sum tyme sesse for shame;  
 for thou jangelist as a jay,  
 and woost not what thou meenest.  
 Moreover thou monest multiplyng  
 of so many freris,  
 whiche encreasen combrouseli,  
 agens Goddis wille;  
 sith preostis with other religius  
 myzte serve the peple,  
 for twelve apostlis and fewe moo  
 serveden al the world,  
 and mo fyngris on myn hond  
 than foure and the thombo

---

with the pater-noster,  
 but with 3oure famulorum,  
 that 3o sey is beter,  
 3o gote many poundes,  
 For Crist made that one,  
 for better may none be;  
 but 3o with 3oure ypoecrisy  
 han autorised that other,



amonusith my worching  
 more than it acresith;  
 and so thou seist that freris lotten  
 Cristis growingo into heven.  
 Jacke, thou weenest thou wyne lond,  
 but thou concludist thi silf;  
 thou seist that God alle thingis hath maad  
 in mesure, weiȝte, and nountre,  
 and that every frere is sum thing,  
 thou maist not denye,  
 and thou seist freris ben maad  
 azons Goddis wille.  
 Than hath God maad sum thing  
 that he wolde not make,  
 and so his sovereyne goodnesse  
 is contrarious to him silfe.  
 Lo, Jakke Jospinel,  
 what folowith of thi sawis.  
 Jakke, if thouȝ a fewe moo  
 myȝte serven al the world,  
 thanne myȝte a fewe preestes  
 serven a litil rewme.  
 Whi renne thanne these ȝongo clerkes  
 so faste to the ordres,  
 to encreasen preestes  
 above mony hundridis?  
 And if freris ben combrouse,

---

to blynde with the pupyl  
 for ȝoure cursed grounde,  
 and thou God made al thinge in mesure and in  
 wyȝte,  
 as the scripture seythe,  
 it folowth not he made ȝou,  
 for ȝe ben oute of mesure,  
 and so the devyl and Cayn  
 with Judas ben ȝoure fadir.

preostis ben wel more ;  
 or ellis telle a beter skil  
 thanne thou hast begunne,  
 whi the toon is chargeaunt  
 more than the tother.  
 Also the ensaample of thin hond  
 is no thing to purpos ;  
 for kynde hath determyned  
 the noumbre of thi fyngris,  
 and if it passe noumbre,  
 it is clepid monstruosité ;  
 but God and holi chirehe  
 determyned noo noumbre  
 of preostis ne of freris  
 to helpen mannis soule.  
 For the mo good ther ben,  
 the better is Cristis spouse ;  
 and thouz fewer myzten  
 done that nedis,  
 zit many hondis togider  
 maken lizt werk.

¶ Another mater thou movest, Jak,  
 moost to be chargid,  
 of the solompne sacrament  
 of Cristis owne bodye,  
 conteyned in figure of bredde,  
 sacrificio for synne ;  
 thou drawist a thorn out of thi holo,  
 and puttist it in oure,

---

¶ Of, Dawe, in thi writtyng,  
 thou wyngist out contradiccion ;  
 but zit thou puttist default to prestes,  
 as erst thou didist to curates.  
 I wot that ben defectif,  
 bot zit stondith Cristis religion,  
 of whose default I dont not, Dawe,  
 zo ben the chel cause.

Thou berist us on honde that we seien  
 ther is not Cristis bodye,  
 but roundnesse and whitenesse,  
 and accident withouten suget.  
 Jak, we seie with holy chirche,  
 that ther is Cristis bodi,  
 and not material breed  
 with Wiclyf ȝour maistir,  
 the whiche put ther but as a figure,  
 and not verré Cristis bodi,  
 after a manere spekyng  
 that holy chirche usith,  
 as we clepen Crist a stoon,  
 a lomb, and a lioun,  
 and noon of these is Crist,  
 but oonli in figure.  
 This heresie holde not we,  
 but ȝe his false folowers,  
 privyly as ȝe doren,  
 and opinli ȝe wolden,  
 no were the sharp ponishinge  
 of ȝour former fadirs.

---

Bi this it suwit not God,  
 bot Sathanas brouȝt ȝou in.  
 Thou saist, Dawe, as thou felist,  
 that there is Cristes body;  
 bot I afferme faithfully  
 that that is Cristis body;  
 Daw, aske thi cappid maistres,  
 as if thai were heretikis,  
 what is the sacred host,  
 and grounde hem in scripture,  
 to whiche we knele and doffe our hodes,  
 and don alle this wirchip,  
 and I bilove that oste sacred,  
 whiche is bothe whit and rounde,  
 is verrei Cristis body,

And now I will theu telle  
 the freris *confiteor*,  
 touching to this sacrament,  
 how that thei bileven.  
 Thei seie breed is turned into fleish,  
 and wyne into blood,  
 thourz the myzt of oure God,  
 and vertue of his wordis;  
 the fleish is mete, the blood is drynke,  
 and Crist dwellith [therin],  
 no thing rasyd, no thing dividid,  
 but oonli broken in signe,  
 and as moche is in oo partie  
 as is al the hole;  
 thus levoth not of the breed,  
 but oonli the lienesse,  
 which that abidith therinne  
 noon substeyned substans.  
 It is doth to the yvel,  
 lyf to good encreasing of oure grace.  
 It wole not be confect  
 but oonli of a preest,

---

as men shuld bilve,  
 and did to the tyme  
 that Sathanas was unbounde.  
 The wittnesse of this reson  
 is Crist and his apostles,  
 with many holi doctouris  
 of the thousande yere.  
 Bot this 3o falsely forsake,  
 with alle 3our secte, or many,  
 and blynden the puple with heresie,  
 and leuen Goddis lawe;  
 for 3o sayen ther is Cristis body,  
 and nouzt that sacred host.  
*Commutarunt veritatem Dei in mendacium.*

that lawfulli is ordeyned  
 bi holi chirche keies;  
 and so carpenters ne sowters,  
 card-makers ne powchers,  
 drapers ne cutellers,  
 girdelers, coferers, ne corvysers,  
 ne no manere of artificeris,  
 this sacrament mowe troten,  
 but the privité of preesthode  
 wer prickid in her soulis.  
 And ȝit ȝour sect susteynes  
 wommen to seie massis,  
 shewyng to trete a sacrament  
 as preestes that thei were,  
 reversyng holy doctours  
 and decree of holy chirche.  
 ¶ Allas! ȝour brymme blastis  
 awake the wilde wawlis,  
 and scalen sely Peter ship,  
 and putt it in hize perile;  
 ne were God the giour,  
 and kept the stern,  
 with the storne stormes  
 that reufulli ȝe reisin,  
 al schulde wende to wrak

---

¶ Ȝit spekih Jak Uplande.  
 To make with the a dialogge,  
 I holde it bot wast,  
 for thou maryst thy lesynges lowde  
 with thy false heresyas;  
 men may so by thy writing,  
 here, thou jangelyng jay,  
 how thou bylovest not in the sacerid oste,  
 for we sey alle,  
 the sacerid oste that is sene with eye  
 is verey Cristes body;  
 but thy secte seyth not so,

into the waast wattris.  
 The releef of Cristis feeste  
 3e renden and ratyn,  
 that his alumnens the postlis  
 gaderid togidero,  
 and delith it to dogges  
 and ravenous beestes;  
 and the presciouse perlis .  
 3e strowun to hogges,  
 the sutil metis of scripturis  
 to cherlis stomakes,  
 and maken hom als comoun  
 as the cart weye,  
 azens Poulis sentence,  
 and Poulis owne doctrino.  
*Non, inquit Paulus, potui vobis scribere quasi*  
*spiritualibus, sed quasi carnalibus, etc.*  
 So also what Crist seith,  
 in the holy gospel .  
*Multa habui vobis dicere, sed non, etc.*  
 Also in many other place thus spokith he  
 to his perfit disciplis:  
*Vobis datum est noscere mysterium regni Dei,*  
*ceteris autem in parabolam, etc.*

---

but 3e say ther is Cristes body,  
 3e tel not where.  
 But Crist seyth, this is my body,  
 and not, ther is my body.  
 Whi, 3e templers messo sellers,  
 grante 3e not Cristes wordes,  
 syth 3e chafyr thus therwith,  
 bygylyng the pupil?  
 Lelo 3oure secle write 3oure hyleve  
 of this sacerid oste,  
 and precho it as 3e write it,  
 and sette therto 3oure sole,

Than the lewde and the lered  
 auȝt not yliche,  
 the scripturis bon scaterid  
 in his privy pointes.

Jak, thou seist at the last,  
 that charité is chacid,  
 to vengyn oure defaultis,  
 and mende us of oure mysse,  
 levyng eoure rotyn ritis,  
 folowinge Goddis lawe.  
 Jak, oure ritis bon nouȝt rotyn,  
 her rootis ben al freishe,  
 plantid in the gospel,  
 as I seide biforen;  
 but, good Jak, ȝour grace,  
 where be ȝe foundid?  
 not in Goddis gospel,  
 but in Sathanas pistile,  
 wher of sorowe and of snowerie  
 noon is to soken,  
 but al maner of dolosité  
 to ȝou is enditid,  
 as in thi lewid daliaunce  
 apertli thou hast proved;

---

and I am siker of my feith  
 ȝe schul be stonde to deth;  
 and than schal ȝoure castels  
 cache hem new maysters,  
 for ȝe wil not grante,  
 no bot few of ȝoure ordirs,  
 the ost sacerid, white and rounde,  
 is verey Cristis body.  
 I pray oure Lord Jhesu,  
 that sone be it sene,  
 who is in the trow way,  
 whether ȝe other we.



but moche mawgré mote thou have  
 thus to frayn a frere,  
 that shily woldo have slent awoye,  
 and noman have greved.  
 But for thi grete labour  
 thi gardoun thou shalt goto;  
 thou shalt have the popis curse,  
 and al holi chirehis;  
 and if thou sett this at nouzt,  
 God mowe sende thee more,  
 the curse that he hath ȝovun to Chym  
 and Choreis sone also;  
 thou shalt also have the curse  
 that Crist ȝaf to Phariseis,  
 figured in the figre tree  
 that nevero bare fruyte afir.  
 Thou shalt have the welcaway  
 of Gelboth hilles,  
 the sorowe of Sodome,  
 and al sinful citeis.  
 Take for thi faire speche  
 the preier of *Deus laudem*,  
 the greable gardoun  
 for al opin selaundris;  
 thou shalt have the malisoun  
 of Moab and Ariel;

---

But toweling men of craft,  
 whom thou displayst,  
 al they schulde medlo hem  
 to know her bylove,  
 but as welo of her saeryng,  
 as wymmen syngyng messe,  
 alwey thou usest the craft  
 of thyn old fader.  
 Why darst not thou of summe  
 of ȝou fulse heretykis,

the benysoun of Bethsaida  
 shal make thy beddis heed;  
 and, Jakke, for thou apprisist not  
 the curse of seint Francois,  
 but scornyst the malisoun  
 of the foure ordris,  
 take the malisoun that God gaf  
 to brekers of his lawe,  
 in the booke of Deutronomye,  
 the seven and twenty chapitre;  
 but evere be ware of Cristis curse,  
 and of cattis tailis,  
 the which if thou have grace to cacchen,  
 nevere shal thou thryve.  
 Now fare forth to thi fourmures,  
 and, Jak, thou hem telle  
 the matere of oure talkyng,  
 and loke how hem likith;  
 and if hem thinko not thi sawes  
 sufficientli assoilid,  
 let hem senden anon,  
 it shal be amendid;  
 and sai hem that it nedith not  
 to sharpen oure clerkes,  
 for freer Dawe is sharpe ynow,  
 for al sich enditinge.

---

fynde owte such on,  
 and preve youre lesynges sothe.  
 And therfor, Daw, I sey homore  
 to the at this tyme,  
 but thou art on of the falsest  
 that ever I saw write.  
 For Mahomete and Sarginus,  
 and al her grete lawe,  
 wol not so many lesynges  
 as ben here in thy writynges.

Ffare welc, Jak Jāwdownye,  
 I thee God bitake;  
 and nomore of frēis  
 I thee redo to preche.  
 To lower state than thou beſt  
 thou maiſt hem not dryve,  
 and if thei evere come to hizer,  
 the wers ſhal thou thryve.

*Explicit diatamen fratris Daw Topius, quā in sine  
 appellat Johanneſ Walſingham; contra ques-  
 tiones Johannis Uplond.*

ON THE EXECUTION OF RICHARD SCROPE, ARCHBISHOP  
 OF YORK.<sup>1</sup>

June 8, 1405.

Quis meo capiti dabit effundere,  
 Ut fonte lachrymas multam suffundere,  
 Per diſtes ſtrotesque aquas deducere,  
 Deſcendi mortem præſulis?

Quid mirum effluam totus in lachrymas,  
 Deſcam, lugeam tantas misereas,  
 Procerum, plebium strages innumerat,  
 Nunc ſinis verisimilis.

Sancti Paracloti ſacra ſolemmitas  
 Willielmi præſulis felix feſtivitas,  
 Paſtoris humilis oculis ſeveritas,  
 Conſpectu gaudent temporis.

Secunda ſorta poſt lucis medium  
 Ricardus Anglico primas ad gladium  
 Ducitur, cecidit, migrans ad gaudium  
 Commutat ima ſuperis.

<sup>1</sup> From MS. Cotton. Faustina B. ix. fol. 212, v.

Pastor perducitur plebis præsentia,  
Et interdicitur mox audientia;  
In primis promitur ipsa sententia  
Ingressus quam præposterus.

Judex præpotens, nulla dilatio,  
Nulla negotii examinatio  
Gravis sententiæ præceps probatio,  
Progressus temerarius.

Nil ergo conscius præsul non resonat,  
Nec latus canonis censuras fulminat,  
Sed prothomartyris exemplo geminat,  
Ne Christus noxam statuas.

Non sacri temporis prodest præsentia,  
Nihil nobilitas, nil reverentia  
Personæ, ordinis nec præminentia,  
Hæc habent voces vacuas.

Locus sententiæ, patris palatium;  
Jumento vehitur hinc ad supplicium;  
Cessavit penitus solæ solatium,  
Capistro frænum cesserat

Tunc ait pontifex, despectus congruit,  
Ornatus varius quia complacuit,  
Illic mundi Dominus Christus sustinuit,  
Cum pati pœnas venerat.

Solatium comitem adolescentulum,  
Ne propterea timeat mortis articulum;  
Certus obtineat cœli conaculum,  
Coruscus comes angelis.

Fol, ferula, virgula satis sufficerent,  
Infantem frameam si non adjicerent;  
Foedam infamiam sic procul pellerent,  
Vulgatam regnis singulis.

Proh dolor! parvulum ense percutiunt;  
Proh pudor! sanguinem proprium polluunt  
Proh nefas! patriæ primatē perimunt,  
Polluti parvicidio.

Flexis poplitibus post pacis osculum  
 Offert carnifici columba jugulum ;  
 Sic linquit pontifex carnis orgastulum ;  
                                 Fert ictus quinque gladio.

Mitis in moribus, in pudicitia  
 Castus, virtutibus clarus, scientia  
 Lucidus, stabilis in patientia,  
                                 Vernat laude multiplici.

Baptismus sanguinis, fluminis, fluminis,  
 Abstergit maculas cujusque criminis,  
 Hoc sacro tempore virtute numinis  
                                 Renatus fonte triplici.

Ast Thomam militum audax atrocitas,  
 Symonem plebium furens ferocitas,  
 Ricardum callide sæva crudelitas,  
                                 Obtruncant christos Domini.

Annus millenus quadringentesimus  
 Quintus erat Christo patri novissimus,  
 Dies quo patitur pastôr piissimus  
                                 Octavus erat Junii.

Ad sancti Stephani altaris titulum,  
 Cujus proverbii sumpsit capitulum,  
 Preparat præsuli sepulchri lectulum  
                                 Cunctorum Deus præsulus.

Lectorem simplicem supplex exoptulo,  
 Ne patrem polluat veneni poculo ;  
 Benigne audiat quæ videt oculo  
                                 Factorum Dei nescius.

Quicquid ab aliis divisim traditur,  
 A probis plurimis sparsis assoritur,  
 Quod pio, patiens, devoto moritur,  
                                 & De sine nullus hæsitat.

Si vera caritas monstrat miracula,  
 Præcedet veritas, nec offendicula  
 Reddotur probitas per ulla sæcula,  
                                 Scriptura sacra recitat

Si causæ subeant, Deus, ecclesia,  
Regnum, res publica, fides, justitia,  
Pie præsumitur pro patientia  
Omnia vincit caritas.

\* Non queunt cætera poenarum gencia,  
Corpora lacera, carorum funera,  
\* A plebe tollere amoris munera ;  
Omnia suffert caritas.

Thesaurus tollitur, vasaque cœlesta,  
Corporis, cameræ supellex varia,  
Capellæ, studii vasa, jocalia ;  
Omnia fiscus occupat.

Non datur corporis funeri lintheus,  
Non nummus minimus pro funeralibus,  
Nihil pauperibus, nil creditoribus,  
Pietas proisus exulat.

Poena progreditur familiaribus,  
 Censu indicitur, nudantur opibus,  
 Nec veris creditur probationibus,  
 Venenum est his venia  
 Post hac extenditur poena in plebibus  
 Importabilibus exactionibus;  
 Nemini parcitur, sed innocentibus  
 Ingrata datur gratia.

Anglorum recolens prima fastigia,  
Nunc horum intuens dira discidia,  
Cunctorum metuens simul excidia,  
Mutata miror prospera  
Gens olim nobilis, nunc nimis misera,  
In fide fragilis, vilis ut vipera,  
Verbis instabilis, in factis effera,  
Materna rodit viscera.

Ignavi éxteris bellis hostilibus  
Cædunt se mutuo plus quàm civilibus, \*  
Trucidis, horridis, immaturalibus,  
Cognato madent sanguine.

Orbatur regio inelitis duobus,  
 Nudatur logio lectis militibus,  
 Bacchatur pugio crosis tyronibus,  
                     Rarus fortis in agmine.  
 Quis mihi tribuat ut annos pristinos  
 Revolvi videam et mores patrios,  
 Ridere rideam ut canos ultimos;  
                     In forma pacis finiam.  
 O summa Deitas, qui coelis insoris,  
 Præsidents mediis modero misoris,  
 Ut spectis infinis laetemur superis,  
                     Beatus dona veniam. Amen.

ON THE DEATH OF HENRY IV.<sup>1</sup>

By Thomas of Elmham.

*Incipit epistola sacra theologie professoris magistri  
 Thomae Elmham, monachi de Lenton prope  
 Notyngham, ad regem Henricum quintum pro  
 opere sequenti.*

O rex mi domino, saepe quæ tibi scribere duxi,  
 Providus ut has, damna futura evovis,

<sup>1</sup> From the Bodleian Library, MS. Rawlinson, No. 211, fol. 131, 1<sup>o</sup>. The writer of these lines, Thomas of Elmham, is well known to historians by his prose history of the reign of Henry V., printed by Hearne; by a history of the monastery of St. Augustine at Canterbury, of which Mr. Hardwick has recently given us an edition; and by his summary of the history of the same reign in Latin verse, the latter edited by Mr. C. A. Cole, in his "Memorials of Henry the Fifth,"

"King of England." In his earlier life he was a Benedictine monk of the monastery in Canterbury, of which he compiled the history; he subsequently entered the order of Cistercians, and was elected prior of Lenton in Nottinghamshire, an office which he held until 1426. The short poem here printed must, from internal evidence, have been composed immediately after the event it commemorates, the death of Henry IV., and before its author became prior of Lenton.



Errores solitos quos nunc tua curia mittit  
 Corrigo, ne feriat te gravis ira Dei.  
 Nam licet hic hodie sis rex, sors crastina forsam  
 Te cito subvertet et diadema tuum.  
 Ecce quod intrasti transis, patet exitus orbe,  
 Quo tria sunt ista, pus, labor, atque dolor.  
 Flebilis ingressus, progressus debilis inde,  
 Egressus timidus, hæc memorare precor.  
 O si lamenta populi, si gaudia scires,  
 Quæ tibi dat fleres egrediens, regrediens.  
 Nam tuus adventus cunctis tristis perhibetur,  
 Jocundus tuus est exitus a patria.  
 Cervicata cohors et avari quique ministri  
 Causant plura mala, dum bona vi rapiunt.  
 Quod fit eis placitum tenet hoc pro jure vigorem,  
 Ad libitum paret his homo, sic animal.  
 Hi nihil excipiunt, tamen hoc in tempore guerræ,  
 Illicitum fieret, liber ut esse solet.  
 Presbyter et monachus, mercator, cultor agrique,  
 Illis et jumenta libera jure manent.  
 Ili cum securi debent fore tempore guerræ,  
 Cur non securi tempore pacis erunt?  
 Si pax nulla locis datur in quibus ipso moraris,  
 Pacis ades fractor, inde caveto tibi.  
 Regis Ricardi crebro memorare secundi,  
 Cujus fortunæ sit cito versa rota.  
 Henrici regis patris ipse tui memor esto,  
 Nam sua fortuna carne supina ruit.  
 Illius in speculo res extitit hoc speculata,  
 Hæc mago quo faret conspicienda tibi.  
 Hujus doctrina tibi stat vice colis, acutum  
 Quæ ferrum reddit ipsa secando nihil.  
 Dogmatis ecce sui motra congrua condere conor,  
 Ut tibi proficiant hic tibi dixit ita.  
*Explicit epistola magistri Thomæ Elmham ad regem  
 Henricum quintum.*

*Incipit epistola regis Henrici quarti ad filium suum  
Henricum quintum in extremis languentis pro  
sui et regni Angliæ gubernatione, una cum  
benedictione paternali cunctis suis filiis, ex com-  
posito prædicti magistri T. E.*

Dilige mente Deum, fili, virtuteque tota,  
Hoc tu si facias sit tibi vera salus.  
Vera salus tibi sit, si corde Deum veneris,  
Nec dubites sibi dans corpus, opes, cor, et os.  
Corpus, opus, cor, et os sibi dans, mala discute prisca,  
Si sit prosperitas, inde caveto mali.  
Inde caveto mali, ne degener ad bona fias,  
Et te sic habeas ut mala quæque luas.  
Ut mala quæque luas crebro bene confitearis,  
Tu confessores excipe proficuos  
Excipe proficuos, foveas quo te reprehendant,  
Ut deceat excipere lucius arte feras.  
Arcta feras hinc servare Deo, vigil affer  
Os, aures, oculos, corde precando Deum.  
Corde precando Deum consortia pange piorum;  
Det tibi colloquium religiosa cohors,  
Religiosa cohors pellat decreta malorum,  
Omne in malum fugias, dilige quodque bonum.  
Quodque bonum nutrias, coram te despice dici  
Allectiva malis, cor pietatis habeo.  
Cor pietatis habeo, labor assit, et otia sperno,  
Exemplum probens arma tuendo tuis.  
Arma tuendo tuis memorans regni diadema,  
Dic memorans tibimet ad quod, amice, venis.  
Ad quod, amice, venis, ut paucis proficias nil,  
Non ruis inde piger si nimis alta petas.  
Si nimis alta petas, scriptura cerno valorem,  
Nec putous Jacob' est, sit sapor inde recens.  
Sit sapor inde recens, hinc vana recentia pello,  
Teque decencia stent recta decencia te

Recta docentia te dictant ut, linea recta  
 Sit servanda tibi quo vacet illicitum.  
 Quo vacet illicitum non dextris nonque sinistris  
 Divertas, gratis prosperitate cavens.  
 Prosperitate cavens adversis tu patiens sis,  
 Esto memor finis, dic ego quis tibi met?  
 Dic ego quis tibi met, Henrice, tibi speculum do,  
 Fortis eram quondam, debilis ecce ruo.  
 Debilis ecce ruo, multis formosior olim  
 Vultus pictura pluribus alma fuit.  
 Pluribus alma fuit quæ nunc patet horrida cunctis,  
 Qui sapui plura, vix memor esto mei.  
 Vix memor esto mei quis me de corpore mortis  
 Hujus nunc leniet, mors, mihi cara, veni.  
 Mors, mihi cara, veni, cum sis mihi janua vitæ,  
 Fætor, globa, lutum, stat reputanda caro.  
 Stat reputanda caro nil, quamvis sint tibi vires,  
 Si non mente vires, non bonus ipso vires.  
 Non bonus ipso vires, horum si non memor assis,  
 Qui cari mihi sunt, his bona ferro velis.  
 His bona ferro velis, cunctis ingrata refutes,  
 Quo gratus mancas, hoc tibi gratia det.  
 Ille tibi gratia det, Acheron non grata resumet,  
 Terram terra teget, spiritus alta petet.  
 Spiritus alta petet, benedictio te sacra Christi  
 Servet, quo solvas debita quæque mea.  
 Debita quæque mea solvas et eris benedictus,  
 Te fratres quoque rex beat ipso poli.  
 Rex beat ipso poli pietate Thomamque, Johannem,  
 Necon Humfredum, sit quibus alma fides.  
 Alma fides vireat qua crescant prospera regni,  
 Ut te contingat hac prece posse frui.

*Gratiarum actiones regis Henrici 4 in fine vite suce.*

Gloria, Christo, tibi, miserorum rex miseratur,  
 Pro pietate tua tu misero mei.

Tu miserere mei noceo conceptus in alvo,  
 Ingressus mundum mox bona grata tui,  
 Grata tui, tribues tibi nil miles, comes, et dux,  
 Nunc rex grata tui gloria tota tibi.  
 Tota tibi laus sit, in te nunc omnia possum,  
 Hæc me confortant spes, amor, atque fides.  
 Spes, amor, atque fides, sensusque, memorque voluntas  
 Patri tum nato spirituique sacro.

Nomen  
regis.  
 Sacro spiritui sit laus in honore perenni,  
 Infirmus cum sim fortior atque potens.  
 Fortior atque potens respirans exprimo Xpistum,<sup>1</sup>  
 Hinc ego nunc rogo iusta crucis vin sit.  
 Hæc est nobilitas regnantibus inclita cunctis  
 Virtutum series, relevans examine Xpus.  
 Hostes ecce nocent rapiendo jocularia cura,  
 Virtus servetur respirans excipe Xpum.  
 Nomen  
versificat.  
orig.  
 Traditur hostis opus, meditetur amaro sophia,  
 Excipiens lumen mortis, amara monens.

*Mortem regis Henrici 4ti.*

Annis millenis quadringentis duodenis  
 Rex morat Henricus nil loca digna sibi.  
 Cuthberti lucco vitam spirantem ab imis  
 Suscipit altitonans rex miserando piis.  
 Tæta prophetia sonuit quam vivus habebat,  
 Quod sibi sancta fuit terra laceranda cruce.  
 Improvisa sibi sacra terra datur nescius hospes  
 In Rothlen camera Westque monasterio.  
 O fallax fortuna, suis vergenda repente,  
 Quos sua dextra levat, hos sua leva premit.  
 Pingit, oval, recipit, tradit, variat, negat, aufert,  
 Quot rara promittit, suo perire solent.  
 Claruit Henricus rex, regum gemino natus,  
 Anglus, Normannus, cum sit uterque parens.

<sup>1</sup> It is necessary to retain the case, or we should lose the abbreviation of the word in this which is necessary to the acrostic.

Anglia, Francia, Néustria, parte patris referuntur,  
 Nobilius reliquis, stirps sua clara virot.  
 Henrico regi terno sextus reperitur,  
 Tam patre quam matre pura propago patet.  
 Audax, intrepidus, micuit miles, comes, et dux,  
 Hinc rex magnificus robore, mente, statu.  
 Illic moriens monuit successurum sibi natum  
 Henricum quintum, nobilitate parem.

*Finitur finis regis Henrici 4ti.*

Rex es, apicolis ale ne grave lædat, id effer;  
 Hic es, nil rapias, jus conservans vice summi;  
 Quo virtus jubilans, noxam terit, undique suffer.  
 Chrismatis arma tenens, en regni jus notat ara.  
 Res est gratifica jam nobilitas animosa,  
 Angelicum nomen genti locus imprimit ecce.

#### ON THE BATTLE OF AZINCOURT.<sup>1</sup>

And ther lay owre kyng til the fyrste day of  
 Octobre, the which day owre kyng remevyd and  
 toke his way thorow Normandy and thorow Pykardy  
 towarde Calys. And these bothe the townes that  
 owre kyng rood by thorow Frawnce. First is Har-  
 flew, the secundo is Houndesle; the thirde is Barlete;  
 the ferthe is Mousterovelers; the fift is Tescoonpe,  
 with the abbey; the sixt is Arkes; the seventh is  
 Depe; the eyght is Depe; the ix<sup>e</sup> is the cet<sup>e</sup> of

<sup>1</sup> From MS. Cotton. Cleop. C. iv. fol. 24, r<sup>o</sup>. This song, evidently a contemporary effusion, is preserved in a partly imperfect form in an early chronicle of London, the writer of which was taking his narrative from the account given in the popular

ballad, until, tired of paraphrasing it, he went on copying the song itself. The lines of the earlier part of it, with their rhymes, are easily traced in the introductory prose, which is printed here as it stands in the MS.

Delewe; the x<sup>o</sup> is the coté de Towe; the xj<sup>o</sup> is coté  
 de Neelle; the xij<sup>o</sup> is the coté de Amyas; the xiiij<sup>o</sup> is  
 the coté of Arns; the xiiij<sup>o</sup> the water of Somme; the  
 xv<sup>o</sup> the coté of Pyroune; the xvj<sup>o</sup> the water of  
 Swerlys; and than the batel of Tyrewyne. And in  
 Azyngcorte feldo owre kyngs fought with the French-  
 men the fryday tofore the day of Symond and Jude;  
 and ther all the ryall powere of Frensshemen come  
 azonst owre kyngs and his litill mayn<sup>e</sup>, save the  
 Frenshe kyngs and the dolfyns and the duke of  
 Borgoyne, and the duke of Barre, elles all the lordys  
 of Frawnce lay tofore the kyngs in his hy way as  
 he schuld passe towarde Calys, subatoyld in iij<sup>o</sup>  
 batayles, as the Frensshemen sayde hem silke, the  
 nowmbre of lx m<sup>i</sup> men of armes, and the were the  
 faireste men of armys that ever any man sawe in any  
 plase. And owre kyngs with his litille mayn<sup>e</sup> sey  
 well he must nedys fyghte, or he myght not come to  
 Calays by the hy way. And than he sayde to his  
 lordys and to his mayn<sup>e</sup>: "Syres and felowes, the  
 "zondere mayn<sup>e</sup> thenke to lett us of owre way,  
 "and thei wil nat come to us, lete every man prove  
 "hym silke a good man this day, and avant baneres,  
 "in the best tyme of the yere, for as I am now  
 "kyngs and knyght, for me this day schulle never  
 "Inglood mawnsome pay; erste many a wyght man  
 "schall love is weddes, for here erste to deth I wil  
 "be dyght, and therfore, lordynges, for the love of  
 "swote Jhesu, helpe mayntene Ingloodes ryght this  
 "day. Also, achers, to yow I praye, no fote that  
 "ze fle away, erste be we alle beten in this feldo.  
 "And thenke be Englysshemen that never wold fle  
 "at no batelle, for azonste one of us thowthe ther  
 "be tene, thenke Criste wil help us in owre ryght.  
 "Bot I wold no blade we spille, Cryste helpe me  
 "so now in this case, but the that been cause of  
 "this trespass; when thou sittest in jugment, ther



" holde me excused tofore thi face, as thou art God  
 " omnipotent. But passe we all now in fere, duke,  
 " erle, and bachelere, of all owre synnys he make us  
 " sekere. Jentil Jhesu, boine of Marye, and as for us  
 " thou deydyst on good Fryday, as thi will was, so  
 " brynge us to thi blisse an hy, and graunte us ther  
 " to have a place. Do and bete on flaste, owre kynge  
 the bad wythe fulle glad chere; and so thei dyde at  
 that word, lord, knyght, and archere. Ther men  
 myght see a semblé sado, that turnyd many on to  
 tene and tray, for many a lorde ther ryght low  
 lay, that comen was of blod full gent By even-  
 song tyme sothely to say, ther helpe us God omni-  
 potent.

Stedes ther stambelyd in that stownde,  
 That stod sterc stuffed under stele;  
 With gronyng grete thei felle to grownde,  
 Here sydes federed whan thei gono fele.  
 Owre lord the kynge he focht ryght wel,  
 Scharpliche on hem his spere he spent,  
 Many on seke he made that seke,  
 Thorow myght of God omnipotent.

The duke of Gloucestre also that tyde  
 Manfully, with his mayné,  
 Wondes he wrought ther wondere wyde.  
 The duke of Yorke also, perde,  
 Fro his kyng no sote wold he flee,  
 Til his basonet to his brayn was bent,  
 Now on his sowle he have pete,  
 Mersifull God omnipotent.

Montyngdown and Oxforde bothe  
 Were wondere fers all in that fyght;  
 That orste was glade thei made ful wrothe,  
 Thorow hem many on to deth were dyght.



The orles fowghten with mayn and myzt,  
 Rich hauberke thei rofe and rento;  
 Owre kyng to helpe thei were full lyght;  
 Now blesse hem God omnipotent.

The orle of Suthfolk gan hem assaylle,  
 And sir Richardo Kyghle in that stede,  
 Here lyves thei losten in that bataile,  
 With dynes sore ther were thei dede.  
 3if any man byde any good bode  
 Unto God with good entent,  
 To the two sowles it mote be neede,  
 Gracius God omnipotent.

Sire William Bowsere, as foule in fight,  
 Presto he ther was upon his pray,  
 Erpyngham he come hym with,  
 Her manhode help us wello that day.  
 Off Frensche folk in that asray  
 Thre dukes were dede with doful dent,  
 And fyve orles, this is no may;  
 Ther helpe us God omnipotent.

Lordes of name an hunderde and mo  
 Bitterly that bargayn bowght;  
 Two thousand cot-armers also,  
 After her sorow thedere thei sowght.  
 Ten thousand Frenssheinen to dolel wer browght,  
 Off whom never none away went;  
 All her names sothly know I nowght,  
 Have mercy on hem Cryst omnipotent.

Two dukes were take in that stoure,  
 He of Orlawneo and of Barbaun,  
 The Ewe and Arthowre,  
 The orle of Vandoun, and many one.

The erchebisshepe of Sens come with our foon,

Hym failed the wynnyng of his schone,  
Thorow myght of God omnipotent.

The fals Flomyngys, God zef hem care,  
Thei loved us never 3it, by the roode,  
For alle here fals flateryng fare,  
Azenst owre kyng that day thai stode.  
Bot many of hem her hert-blode  
Unblythly bledden upon that bent;  
3it schalle thai never wayt Ingland good,  
I swere by God omnipotent.

EPIGRAM ON THE BATTLE OF AZINCOURT.<sup>1</sup>

Mortua cara cruce caro Christi victor ut intus  
Crispini luce fecit Francis fore funus.  
Henricus quintus rus agens cursum fuit intus,  
Jure juvante Jesti rex est victor sine lesu,  
Dant sua firma fides, bona vita, preces, et amores,  
Per silvas virides quod perdit Francia flores:  
Ante lepus fugit, quæ nunc est Anglica villa,  
Quum leo rugit per Francos redditur illa.

THE FRENCHMAN TO THE ENGLISHMAN.<sup>2</sup>

*Versus Francorum.*

O gens Anglorum, moium flos, gesta tuorum,  
Cur ty Francorum procuras damna bonorum?  
Servorum Christi quos tractas crimine tristi,  
Et servant isti fidem quain bis renuisti.

<sup>1</sup> From MS. Harl. No. 869, fol.  
282, v<sup>o</sup>.

<sup>2</sup> From MS. Harl. No. 2406, fol.  
9, v<sup>o</sup>.

Sub specie casti, fraudem tu semper amasti.  
 Scindas annosque eandem quam fera venenosam,  
 Sed cantas prosum fidelibus Christi morosam.  
 Exaudi preste tu, pater, et memor esto,  
 Qui te caudavit Deus ipsum sanctificavit.

*Responsio Anglorum.*

Anglorum gentem cur falso parentis ore?  
 Et pro responso do tibi metra duo.  
 Provalet in lingua qui non est fortior annis,  
 Nullus in hac pugna plus meretricis valet.

*ON THE LOLLARDS.<sup>1</sup>*

*Versus Lollardorum contra prelatos ecclesie ad eacundum dominos temporales contra eos.*

Plangant Anglorum gentes crimen Sodomorum,  
 Facilius fert horum sunt idola causa dolorum.  
 Surgant ingrati Quesitæ Simone nati,  
 Nomine prelati huc defensare parati.  
 Qui reges estis, populis quicunque preestis,  
 Qualiter his gestis gladios prohibere potestis.

*Versus quidam catholici contra eosdem Lollardos.*

Cens Lollardorum gens est vilis Sodomorum,  
 Errores eorum sunt in mundo causa dolorum.  
 Illi sunt ingrati, maledicti, demone nati,  
 Quos vos, prelati, sitis damnare parati;  
 Qui pugiles estis fidei populisque preestis,  
 Non horum gestis ignes prohibere potestis.

<sup>1</sup> These verses appear to belong to the reign of Henry V. They are taken from MS. Cotton. Vespas. D. ix. fol. 51, 1<sup>a</sup>.

ON THE DEATH OF HENRY V.<sup>1</sup>

*Nota bene de Henrico rege quinto, scilicet Anglico*

Finit tractatus celebri memoramine dignus,  
 Tractatus talis qualem non viderat Anglus,  
 Nec visurus erat, licet annis mille manebit,  
 Plusquam militia nisi gratia deferat arma,  
 Et fortisque potens princeps sit bella gubernans,  
 Ut semper fuerit Henricus quintus quando regebat;  
 Quando sed id fiet, Deus utique non homo dicet,  
 Det Deus Augustus ut sit Julio novus hæres,  
 Duxque patri Macedo successor honore Philippo.  
 Quam probus et pugnax, quam vivax, fortis, et gaudax  
 Adversus Francos fuit Henricus rex nomine quintus,  
 Dum regnans steterat, hæc nunc concordia monstrat.  
 Monstrat, declarat, plano seimoneque narrat,  
 Quod fuit in bellis Mars, altus et Hector in armis,  
 In causis Icthus, in judiciis Radamantus,  
 Carolus in quæstu, Clodoveus et in moderatu;  
 Pluraque sub brevibus ut summam referamus,  
 Quicquid regis erat, hic unus solus habebat,  
 Unus et in numero rex, miles, duxque regendo.  
 Regum gemma fuitque ducum flos dummodo vixit.  
 Quam bona, quam magna, quam grandia, quamque  
     notanda  
 Hic rex, dum rexit, apud hostes gesta peregit,  
 Si melius memores, et quomodo nunc variat sors,  
 Non sine militas neglectu desidiaque.  
 Dico flens, dicque merens, fuit hostis seu modo gaudens,

<sup>1</sup> From a MS. in the Bodleian Library at Oxford, MS. Laud. No. 697, fol. 28, v<sup>o</sup>.

Nunc vir, nunc æstus, nunc Martis tota potestas  
 Ad Francos abiit, nunc nos Anglosque reliquit.  
 Regina fallit habens patrem, sequitur sua proles,  
 Fallit item dictum, dat ramus semper eundem  
 Fructum quem stipes, interdum sunt variantes.  
 Desino plura loqui, res est manifesta legenti.

*Decet enim talia haberi in memoria in bonorum  
 laudem, vituperationem enim eorum qui dor-  
 mitant et peregre permittunt omnia in per-  
 ditionem.*

EPIGRAM ON THE ASSUMPTION OF THE ARMS OF  
 FRANCE. 1422<sup>1</sup>

*Invectio Gallici contra dominum regem Angliæ pro  
 mutatione armorum.*

Lilia Francorum, rex Karolo septimo regum;  
 Sint tua cum regno, si qua est reverentia legum.

*Iusta responsio Angliæ pro mutatione armorum.*

Lilia Francorum descensu progenitorum  
 Jam sunt Anglorum, si lex valet ulla priorum.

<sup>1</sup> From a manuscript in the Bodleian Library, MS. Rawlinson, No. 214, fol. 121, v°. This epigram appears to have been written on the

occasion of the proclamation of the dauphin of France, claiming the kingdom as Charles VII., upon the death of Charles VI.

ON THE ENGLISH TITLE TO THE CROWN OF FRANCE.<sup>1</sup>

*Here begynneth a remembraunce of a peedeugre how  
that the kyng of Englonde, Henry the seax, is  
truly borne heir unto the corone of Fraunce  
by lynyalle successioun, als wele on his ffader  
side, Henry the fifth, whom God assoille, as by  
Kateryne quene of Englonde, his modir, whom  
God assoile; made by Lydgate Johan the monke  
of Bury, at Parys, by the instaunce of my lord  
of Warrewyk.*

*The prolog.*

Trouble hertis to sette in quyete,  
And make folkys theire language for to lette,  
Which disputen in their opynyons  
Touching the ligne of two regions,  
The right, I mene, of Ingland and of Fraunce,  
To put away alle maner variaunce,  
Holy thō doute and the ambyguyté,  
To sette the ligne where hit shuld be,  
And where hit aught justly to abide,  
Wrongfulle claymes for to set aside,  
I moved was shortly in sentement  
By precept first and commaundement  
Of the nobly prince and manly man,  
Which is so knyghtly and so moche can,

<sup>1</sup> This is one of the numerous metrical productions of the poet Lydgate, and certainly is one of his worst. Its date is fixed to the autumn of the year 1420 by the statement that the king was then "nigh" five years old, and Lydgate himself gives us the day of the

month on which it was written, namely, the 28th of July. It is printed from MS. Harl. No. 7333, fol. 31, r<sup>o</sup>. I have not been able to discover any traces of the original from which Lydgate professes to translate.

My lord of Warrewyk, so prudent and wise,  
 Beyng present that tyme at Parys  
 Whanne he was than repairede agoin  
 From seint Juliane of Mauns, oute of Mayne  
 Resorted home, as folkys telle conne,  
 From the castelle that he had wonne  
 Thurgh his knyghthode and his hy noblesse,  
 And thurgh his wysdom and his hy prowessse.

Gladly he chevith what so he begynne,  
 Sesyng not tylle he his purpos wynde,  
 The fyne therof berith witnessing.  
 Lyf and goodis for title of his kyng  
 He sparith not to put in juperdyo,  
 Oonly the right for to magniflo  
 Of him that is to him moste soverain,  
 Henry the sext, of age ny fyve yere renne,  
 Borne to be kyng of worthie reamys two.  
 And God graunt that it may be so,  
 Septure and crowne that he may in dede,  
 As he hath right, in peas to possede,  
 And to put his title in remembrance,  
 Whiche that he hath to Ingland and to Fraunce.

The regent  
 of the  
 rom[ce] of  
 Fraunce,  
 due of  
 B[edford].

The noble, that worthi varioure,  
 Whiche may be callid a very conqueroure,  
 Who lyst conside and serche by and by  
 His grete emprise in ordre coriously,  
 And specially to enerece his glory,  
 Who list remembre the grete high victory  
 Which that he had in Vernoille in Porcho,  
 Fullo notable in boke oute to serche,  
 In cronycles to be song and rad;  
 And this prince moste discrete and sad,  
 Hy lord of Bedford, of Fraunce the regent,  
 Was the first that did his intent,  
 By grete advys and ful hy prudence,  
 Thurgh his laboure and his diligence,



That made ecoche in cronycle fulle notable,  
 By the clerk which he knew moste able,  
 Renomed of wysdom and science,  
 Worthie eke of fame and of credence.

And I, as he that durst not withsey,  
 Humbly his biddyng did obey,  
 Ful desirous him to do plesaunce,  
 With fere suppressed for my ignoraunce,  
 And in my hert quakyng for drede;  
 And as I kend began to taken hede  
 Unto the Frenssh compiled by Laurence,  
 In substaunce flowyng the substaunce  
 Of his writyng and compilacioun.  
 Alle be that I in my translacioun  
 To my helpe nor to my socoure  
 Of rethoryk have no maner flour,  
 Yit shal I folow my maistre douteles,  
 Calot, and be not recheles  
 Liche his writyng my stiel to direct;  
 Where I dare pray hem to correct,  
 I mene tho that shalle hit sene or rede;  
 And right forth who so lyst take hede,  
 Undir favoure and supportacioun,  
 Thus I begyn on my translacioun.

*Here endith the prolog, and begynneth the translacioun.*

Crist Jhesu, prince and soverain lord  
 Of unyté, of pease, and of accorde,  
 Seyng the myschief and the hie distaunce  
 Betwene the kyng of England and of Fraunce;  
 Perylle of soules both nygh and ferre,  
 By occasioun of the mortalle werre;  
 Seyng also the grete confusioun  
 Of both reames, by devisioun  
 Thurgh feyned falshede caused cursidly  
 By the dolphyn, that so horribly

Made sleen withoute drede or shame,  
 At Monstreux, a toun of grette fame,  
 Johan duc of Burgoyne, by grette violence,  
 Doyng to him honure and reverence,  
 And evermore of iniquité,  
 By false tresoun and cursed cruelté,  
 Compassed; alas! that was to grette a ruth  
 Under coloure and shadowe of veray trouth  
 In despite of the churche, alas!  
 Havyng no reward in this horrible cas  
 To suerté nor othe ymade tofore,  
 Nor asurance in holy place asworne,  
 The high lord Henry Bully to offende;  
 That wit of man coude not comprehende,  
 That this dolphyn shuld in any wise  
 So hygh tresoun compassen or devise,  
 Him self, alas! in hindryng of his name,  
 Thugh the world to schaunde and to blame,  
 Causyng in soth his unabilité  
 For to succede to any dignité,  
 Of knyghtly honure to regne in any land,  
 As by lettres ensealid with his hond  
 Olerly recorde, truth wolle not vary,  
 He to his othe wyching the contrary.

Consideryng this and peised in balaunce,  
 Touchyng the right of true enheritaunce,  
 God thugh his myght who can understonde  
 More of grace than of mannes honde,  
 Alle our trouble to enden and to fyne,  
 By purveaunce which that is dovyne,  
 Provided hath of his hy grace  
 For reames two large to compasse  
 A rightfulle heire, I dare hit welo endite,  
 As this figure unto every wight  
 Showyng in ordre descendyng lyne right,  
 To forein blode that it not ne choinge,  
 The crowne to put in non hondis straunge,

\*  
 Showyng  
 of the peo-  
 ple's  
 portraiture.

But it conveied there it shuld be  
 Verily, liche as ye may se,  
 The peedegré doth hit specifie,  
 The figure lo of the genelagye,  
 How that God list for her purchace  
 Thurgh his power and benigne grace,  
 An heir of peas by just successioun,  
 This figure makith clere demonstracioun.  
 Ageins which noman may maligne,  
 But that he stondith in the veray ligne,  
 As ye may se, as descendid is  
 Of the stok and blode of seint Lowys ;  
 Of which we aught of equité and right  
 In oure hertis to be glad and light,  
 That we may se with every circumstaunce  
 Direct the lyne of Englonde and of Fraunce.  
 On the othir part byhold and ye may se  
 How this Herry in the eight degré  
 Is to seint Lowys sone and very heire ;  
 To put away alle doute and despaire,  
 God hath for us so graciously provided,  
 To make al oon that first was devided,  
 That this Herry standing in the lyne,  
 Thurgh Goddis hond and purviaunce devyne,  
 Is justly borne, to voide alle variaunce,  
 For to be kyng of Englonde and of Fraunce ;  
 To whom we owe truly to obey  
 In every thing, there is nomore to sey.  
 By whom we se the werre doutelesse  
 Fully finisshed, brought in werre and peas,  
 Betwix this noble worthi reames twayne,  
 Ful long aforne with laboure and grete payne  
 Sought and required, which ben now at rest,  
 Thanked be God, that alle doth for the best.  
 And that this peas in sothfast unyté,  
 Be endid sone withoute strif or plee,  
 By thavise and mediacioun

Shewyng  
 the portra-  
 ture of the  
 pedegré.

Made by treté of bothe regioun,  
 Sworne and asured by fulle besy payne  
 Of both parties at Trois in Champoigne.  
 Charlis the sext makyng thassurance,  
 Thilke tyme beyng kyng of Fraunce;  
 The quene also sworne in the same wise,  
 And after hom, as I shal devise,  
 The boke also entouchid with his hond,  
 Was Herry sworne, kyng of Englund,  
 Heir of Fraunce, and also regent,  
 And Phelip eke beyng there present,  
 Duc of Burgoyne, assured eke and sworne,  
 Sone to the due of whom I spake byforne,  
 That slayn was and mured traitoursly;  
 Than thre astatis beyng by and by,  
 Prelatis, erles, lordis, and barons,  
 Sworne and assured, of both regions,  
 As the treté fully hath devised.  
 And there in Troys also was solempnesed  
 The maringe, to conferme up the peas;  
 And to declare the maner doutes  
 Of this weddyng, who so lyst to serche,  
 At Seint Petirs Aundels of the chirehe,  
 The said Herry, manly and prudent,  
 Of Englund kyng, of Fraunce the regent,  
 Betrouthed hath my lady Katoryne,  
 And the mystery with that is devyne.  
 O mariage by grete reverence,  
 The sacrament for the excellence  
 He hath worshipped, and fulle humbly  
 In the chireh made axid openly,  
 After custume of hy or low degré,  
 To show ensample of humylité.  
 In the chirehe thries, of Seint Johan,  
 Liche the custume of now and yore agon,  
 Thries published in open audience,  
 As the lawe byndeth in sentence.

Touching the statuyt in cas of mariage,  
 For any favoure of blode or lynage,  
 The cours suyng in alle his hole entent,  
 And in no wise list not be exempte.  
 From poynt to poynt list no thing withdrawe,  
 The bonde filowyng of holy chirche lawe,  
 Notwithstondyng his astate rialle;  
 But in his chirche than parochialle  
 Of Seint Johan he came with good entent,  
 For to receive the holy sacrament  
 Of mariage, he and Kateryne,  
 As ye toforne have herd me determyne.  
 The which Herry if I shal discryve,  
 I dare wele sey there was never on lyve  
 No manlier to speke of worthinesse,  
 Of governaunce, nor of hy prowesse,  
 Whiche thurgh his manhode and grete laboure,  
 Lyche a notable worthi conqueroure  
 Cesid not, thurgh his besy peyne,  
 Justly to bring worthi reames twayne  
 Undir oo crowne by desceynt of lyne;  
 For which he may among the worthie nyne  
 Truly be set and reconed for oon,  
 Who can take hede among hem everichone.  
 And of this Henry, of knyghthode moste famous,  
 Moste avisy, and moste victorious,  
 From saint Lowys in the right lyne,  
 I sey of him and of Kateryne,  
 Don in ordre by corious lynealle,  
 Descendid is from the stok rialle  
 Of seint Lowis, who can undirstond,  
 Henry the sext, borne in Englund,  
 For to possede by enheritaunce  
 Crownes two of Englund and of Fraunce,  
 By true title, as ye have hard toforne,  
 The first yere in soth that he was borne.  
 By the which of hem he and his fader dere  
 Both two passing in oon yere,

Kyng of  
 Fraunce,  
 Charles



*the  
sext], and  
the kyng of  
England,  
Henry the  
sixth].*

Everiche in haste sayng after othir,  
 By pitous faute, hit wold be non othir,  
 The yere of grace by computacioun  
 A thousand foure hundred by conclusioun  
 Twenty and two, who so compte right.  
 God graunt her soules of her grete myght  
 Joy and rest which is eternalle,  
 In his court above celestialle;  
 And graunt our kyng joy, honour, and glorie,  
 Peas and quiete, and of his foen the victorie,  
 To love his people, and to be loved ayen,  
 As thei loved her lord most sovereign,  
 Charles the sext, which was his auncle.  
 And in doctryne nourished he as wel,  
 And als wys and prudent synally,  
 As was his fader callid eke Henry.  
 Graunt him grace and also good fortune,  
 In his regnes also to contynue  
 His rialle lyne also to habounde,  
 And that hit may verily be founde  
 Hy to encrease in worship and vertue,  
 As an heir blessed of Jhesu,  
 And of renown excellent in vertue.  
 To drawen oute a true peedegree,  
 Lynally descending even adoun  
 From saint Lowys, most famous of renown,  
 And renowned of parfite holynesse;  
 And specially, the trowth to expresse,  
 Amonges othir to rekene everychone,  
 Of Frenssh men only there was con  
 From the trowth which wold not varie,  
 Oure liege lord chosen secretary  
 For his feithfulle true diligence,  
 Which by name callid is Laurence  
 Calet, of the counseille clerk,  
 Which toke on him the laboure of this werk,  
 Ever after to be rad and song;  
 First to compile hit in the Frenssh tong.

Compendiously drawe hit in sentence  
 In that language, by grete providence,  
 As he that was passing excellent,  
 In rethoryk famous and eloquent,  
 And diligent withouten any slouth  
 To declare oute the trowth,  
 The chaf to voide and take the true corne.  
 Of which my lorde that I spak of byforne,  
 My lord of Warrewyk, ful worthi of renoun,  
 Of high prudence and discrecioun,  
 Touching the writyng of this Calot clerk,  
 Draw into Frenssh by his besy werk,  
 Gaf me precept in conclusioun  
 To make therof a playne translacioun  
 In Englissh tong, and bad me hit translate.  
 And to reherce the very true date  
 Of this laboure, when I first bygan,  
 Hit was in soth, as I reherce can,  
 The monyth of Juyll twenty daies comen,  
 And eight over, when the sonne shone  
 Made his paleys and his dwellyng place  
 Ameddis the hevenc in the thrid faco,  
 The signe I mene callid the lioun,  
 Which is the toure and chief mansioun  
 Where Phobus hath moste souverain dignité;  
 And thilke tyme in the thrittoneth degré  
 He entred was of the same signe,  
 Thatempre wedir lusty and benigne,  
 Saturne beyng in the scorpyoun,  
 In which he hath no domynacioun,  
 No dignité shortly for to tary;  
 Jubiter in the sagittary  
 Seven degrés where he is dignified,  
 Fulle fortunat and gretly magnified;  
 Furious Mars, the ferfulle red sterre,  
 Causar of stryf, patroun of the werre,  
 With his homes cast moste fervently,  
 Was two poeys passed of gemeny;



Fiessh Venus, lady of Citheron,  
 Was nyne degrees entred the lyoun;  
 And the mone, with her hornes pale,  
 From the bolle gan her cours availle;  
 The same tyme when that Mercurious  
 In the lyoun had take his hous,  
 Ful contrary to his dignité,  
 Beyng the in the tenth degré;  
 And of the bulle also douteles  
 By accomptes also twenty grees  
 Entred was the hed of the diagoun,  
 And his taille in the opposicion;  
 The same tyme, as I understond,  
 My lord bad me this werk take in hond.  
 That he may se his generacioun  
 Unto the fortieth multiplicacioun  
 Victoriously for to regnen here,  
 After this lyfe above the steres clere,  
 God him graunt only of his grace  
 Of mercy there for to have a place.

*Here endith the geneologie of kyng Henry the seyt,  
 and folowith a roundelle of him agens his coro-  
 nacoun, made by Lydegate daun Johan.*

Rejoice, ye reames of Englonde and of Fraunce,  
 A branche that sprang oute of the floure-de-ly,  
 Bloode of seint Edward and seint Lowys,  
 God hath this day sent in governaunce.

God of naturo hath yoven him suffisaunce,  
 Likly to attayne to grete honoure and pris.

O hevenly blossome, o budde of alle plesaunce,  
 God graunt the grace for to ben als wise  
 As was thi fader by circumspect advise,  
 Stable in virtue, withoute variaunce.

*Explicit.*

TO KING HENRY VI. ON HIS CORONATION<sup>1</sup>

Most noble prince of cristen princes alle,  
 Flowryng in yowthe and vertuous innocence,  
 Whom God above list of his grace calle  
 This day to estate of knyghtly excellence,  
 And to be crowned with diewe reuerence,  
 To grete gladnesse of al this regioun,  
 Lawde and honour to thy magnificence,  
 And goode fortune unto thy high renoun.

Royal braunched, descended from two lynes,  
 Of seynt Edward and of seynt Lowys;  
 Holy seyntes, translated in theyr shrynes,  
 In theyr tyme manly, prudent, and wys;  
 Arthur was knyghtly, and Charles of grete prys,  
 And of all these thy grene tender age,  
 By the grace of God and by his advys,  
 Of manly prowesse shal taken lorage.

God of his grace gaf to thy kynrede  
 The palme of conquest, the laurele of victorie;  
 They loved God, and worshipped hym in dede,  
 Wherfor theyr names he hath put in memory,  
 Made hem to reigne for vertu in his glorie;  
 And sith thou art born of theyr lynage,  
 Tofore al thynges that bien transitorie  
 Love God and drede, and so gynne thy passage.

---

\* <sup>1</sup> This poem was evidently addressed to the infant king, on his coronation, which took place on the 6th of November 1429. It is printed from a contemporary manuscript, MS. Harl. No 2251, fol 251, v<sup>o</sup>.

Downe from the heven thre flour-de-lys of gold,  
 The felds of asure, were sent to Clodove,  
 To sygnifie, in storye it is tolde,  
 Parfite bileve, and sothfast myt<sup>e</sup>  
 Of thre persones in the Tynyt<sup>e</sup>;  
 For to declare that the lyne of Effraunce  
 Shuld in theyr trouth parfite and stable be,  
 Grounded on feyth, withouten variaunce.

And sith thou art from that noble lyne  
 Descended downe, be stidfast of bylove;  
 Thy knyghtly honour lete it shewe and shyne,  
 Shewe thy power and thy myght to prove  
 Ageyne al tho that wil the churche grove.  
 Cherisse thy lordes, hate extorcioun;  
 Of thyn alnesse thy peple thouw relove;  
 Ay on thy comune hayyng compassioun.

Noble prince, the high Lord to gverne,  
 Susteyne right, brouth to magnyfie,  
 Differo vengeance, alwey or thouw deeme,  
 And gyl no dome til thouw here icho partye  
 Til nother part thy favour nat applye;  
 And ecke conside, in thyn estate royal,  
 The Lord above, whiche noman may denye,  
 Indifferently seeth and considroth alle.

God sent this day unto thy regalye  
 Of al vertues heavenly influence;  
 First of alle thi-state to magnyfy  
 With Salamons ~~severayne~~ <sup>sovereayne</sup> sapience;  
 To governe thy wit and thi high prudence,  
 Liche kyng David to be lool mercyable,  
 Whiche of pit<sup>e</sup>, whan men dide hym offence,  
 Mercy preforryng, list nat be vengeable.

Nobles and force in wexynge liche Sampson,  
 Resemble in knyghthode to worthy Josué;  
 And thow mayst be Goddis champioun,  
 As that he was, Judas the Machabée;  
 With Alisaundres magnanimyté;  
 Conquest, victorie, with Cesar Julius,  
 His pacience and his tranquillité,  
 And in suffraunce to be als vertuous. \*

Provident, with Brutus Cassius;  
 Hardy as Hector, whan tyme doth require;  
 Vices eschewyng as Fabricius;  
 Constant of heit, and al als entier  
 As Zenocrates, whos renoun shoone so clere;  
 Wronges forgetyng, noble Cypion;  
 Clement, with Titus; with al these in feere,  
 In al thi dedis conquest and high renoun.

In al thi werkis hauntyng rightwisnesse,  
 As themperour that callid was Trajan;  
 With Thiberye, fredam and gentillesse;  
 Attomperance, with prudent Gracian;  
 And in thy doomes, liche Justynian,  
 Nothyng conclude til thow se the fyne;  
 Poes preferryng as Octovyan;  
 The chircho cherysshynge, like Constantyne.

And that thow mayst be resemblable founde,  
 Heretikes and Lollardes to oppresse, \*  
 Liche themperour worthy Sygesmounde;  
 And as thy fader, flowre of high prowesse,  
 At the gynning of his roial noblesse,  
 Voided al cokil farre out of Syon,  
 Cristes spouse satte in stablenesse,  
 Outrayng foreyns that cam from Babilon.

God graunt the graco for to resemble in al  
 Unto these noble worthy conquerours;  
 Longe to contynue in thyn estate royal,  
 And to be lyke to thy progenytous;  
 To gadre the vertu out of freshe floures,  
 As dide thy fadir, myrrour of manhode;  
 And to repressse of vices al the showres,  
 With synal graco to love God and chode.

Finally, remembryng of reason  
 Crophe and roote of that royal lyne  
 Fro whiche thou cam, folwe discretoun  
 Of thy fader, whiche dide so shyne  
 In al vertu; plainly to termyne,  
 Late hym by thy myrrour and thy guyde,  
 With the goode lyf of quene Kateryne,  
 Thi blessid moder, in that other side.

Of goode rootes, sprynggynge by vertu,  
 Must growe goode fruyte be necessite;  
 When influence by the Lord Jhesu  
 Is sent adowne from his heavenly cytee.  
 And God I pray, of his hygh bounte,  
 Of fader and moder in thy tendre yowth  
 To take ensample, reygning in thy see,  
 And bien in vertu als famous and als kowth.

With hym in knyghthode to have excellence;  
 Like thy moder in vertuous goodenesse;  
 And like hem both, grounde thy conscience  
 To love thi Lord in pure stabilnesse.  
 Goode lyf and longe al vices to repressse,  
 Love of thy lieges, pees and obeysaunce.

\* \* \* \* \*  
 Thy right rejoysyng of England and of France.

Prince excellent, be feythful, triewe, and stable;  
 Drede God, do lawe, chastice extorcioun;  
 By liberal of courage, unmutable;  
 Cherisse the chirche with hole affeccioun;  
 Love thy lieges of oyther regioun;  
 Prefere the pees, eschewe weire and debate;  
 And God shal sende from the heven downe  
 Grace and goode hure to thy royal estate.

Be mercyful, nat hasty ne vengeable;  
 Lightly forgyve, where as thow seest reasoun;  
 Be rightful juge, be manly, be trefable,  
 Thy right ay sugre with remyssioun;  
 Deme nat to sone, but make dilacioun;  
 Rowe on the poore and folk desconsolate;  
 And God shal sende from the heven above  
 Grace and good hure to thy royal estate.

In thy behestes be nat variable;  
 Holde thy promesses, made of entencioun;  
 Be bountevous, and kyngly honorable;  
 Voyde thy realme from discencioun;  
 Eschew flattery and adulacioun;  
 Folkes reconsile that stonde desolate;  
 And God shal sende from the heven downe  
 Grace and goode hure unto thy royal estate.

ON THE CORONATION OF HENRY VI.<sup>1</sup>

Nov. 6, 1429.

*A balade made of the same kyng.*

Holde up oure yong kyng, *ave benigna*,  
 And sende us peas in oure londe, *ave regina*.  
*Mater*, *maie* bright bee thy bennys,  
 Moodir of mercy, save bothe reynys;  
 See to oure innocent, oure crowne may be gladder,  
 Holde up oure lorde that never sigh his fladir,  
 Ne the fadir his sone reynyng in his londes;  
 Greta nede have we to kepe peas amonge us.  
 On a Sunday, trowly ye may trowe,  
 Oure bisshoppes and oure abbottes were mytird arowe;  
 Two archibisshoppes so woorthely acqueyntid,  
 And a gracious cardynalle aboute oure kyng anoyntid,  
 Thre swordis there were borne, oon poyntlees, and two  
     poyntid;  
 The toon was a swerde of mercy, the oother of astate,  
 The thrid was of the empier the which erl oure gate,  
 Thre dukes were in presens worshippe to encrece;  
 Two bisshoppis hym ledde to kepe in pece;  
 Six erles in their estate showid them alle;  
 And the v. poortis beryng up the pulle.  
 Gracious Werwik, God hym contynue,  
 Beryng up his trayne in pece and vne.  
 Alle the barouns of oure londe togidir they were founden,  
 The juges, the knyghtes of the shire, and the cite of  
     London.  
 This is procession goyng thorughe the hallo;  
 Angolis mete, manna, on his crowne did falle,

<sup>1</sup> Printed from MS. Lansdowne, No. 286, fol. 5, v<sup>o</sup>.



And conceyvid in this lande the crowne to encrece,  
 Evir enduryng with plenté and with peece.  
 The archiebisshope of Cauntirbury appoyntid,  
 The gracious kyng Harry the sixt he anoyntid  
 Qure soveraigne lorde in the chief, who wille undir-  
 stonde.  
 The cardynalle tho was on his right hande;  
 On the toothir side the chaunceller, theis lordes were  
 able,  
 The bisshope of Beames<sup>1</sup> at the same table.  
 Huntynghdone kneelyng with his septure on the right  
 honde,  
 Stafforde with his swerde there woorthyly holdande.  
 Northfolk as a marschalle fulle woorthyly beknowe,  
 Ridyng in his office, truly ye may tiowe.  
 Salisbury in Bedforde office present hym there,  
 Sittyng on a stede, as he conestable were.  
 The v. poortis on the right hande that the palle beere,  
 At the boorde on the right hande present they were.  
 At the next bisshoppis and abbottes togidir were  
 founden;  
 And on the toothir side the citee of Londoun.  
 Many othir lordis were present in that place,  
 To woorshipe oure soveraigne lorde with alle solace.  
 Byfore the kyng, with his lordis thus sittyng alle,  
 Came Phillipe Dymmock ridyng to the halle,  
 Armyd clene with armure so bright,  
 Like as perteynethe unto a woorthy knyght,  
 As the kynges champion by heritage;  
 There redy his body and his gloove to wage,  
 Yif there were any man that wille say the contrary,  
 That kyng Harry the sixt is crownyd truly.  
 Ho is redy to delyvir hym, and not abasshe,  
 By signement of the kyng, tyme and place.

---

<sup>1</sup> An error apparently for Rheims

Praye we alle bothe more and lesse,  
 Crist save Englonde in reste and pece,  
 And God coomforthe that mykille hath loost,  
 That was woon with woorscipe late never be loost.

ON THE DUKE OF BURGUNDY.<sup>1</sup>

*A songe made of the duke of Burgoyne.*

Thow Phellippe, foundour of new falschode,  
 Distroubar of pees, capiteine of cowardise,  
 Sower and distrouber, reprof of alle knyghthode,  
 Which of alle Bourgoyne, that is so gret of pris,  
 Thow clepest thi selfe due, whan woltow ryse  
 Ande in pleyne feldo do mustre with thi lance?  
 See how alle knyghthode thi werre doth despise,  
 White thi owne falsnes alle thi myschance.

Remembre the, Phelippe, ande have in mynde  
 Howe Henry the w<sup>te</sup> of werray gentelnesse,  
 Witholene thi desert, he was to the kynde,  
 Ande alwa thi socoure whane thou were in destresse,  
 Defende thi persone from alle wilfulnes  
 Of alle thi mortal onemys of Englonde and of France;  
 Wherfor thou showest gret unkyndnesse,  
 Tha which thou may wite alle thi myschance.

Remembre the, Phelippe, at thi begynnyng,  
 Whan that thi flader, thurgh conspired tresoun,

<sup>1</sup> This piece, which appears to be imperfect, was written at the time of the defection of the duke of Burgundy from the English alliance, probably shortly before, or at the time of, the siege of Calais (1436).

It is printed from MS. Sloane, No. 252, fol. 160, r<sup>o</sup>. It is written in a French hand, and apparently by a scribe whose mother tongue was not English, which will account for some obscurity.

By assent of Charles that callede him self kyng  
Of that reame of Ffrance withouten ground resoun,  
Was at Motreux broght to his confusioun;  
To kyng Henry there thou dedist thy legeance;  
Of lyf and land he was thi proteccioun;  
Wherfor thi falsnes causethe thi myschance.

Remembre the, Phelippe, what tyme and how  
To kyng Henry the fifte, by thi owne assent,  
Withouten his desire, thou madest a solempne vow,  
Usyng Goddes body, the holy sacrament,  
To become trew lygman with good entente  
To him ande his heires, withouten variance;  
Now art thou fals to Gode, by thine owne assente,  
The which thou may witte all thi myschance.

Remembre the, Philleppe, that thou yonge kyng,  
Harry the sext, was crowned at Parys,  
Johan due of Bedford thine absene excusyng  
By souffisant warant made by thi devise,  
He did thine homage as to the ffloure-de-lys;  
This matere the lust not to adversité,  
With thine owne falsnes and thi myschance.

Remembre the, Philleppe, how peple of *Englond*  
Have bene to the evyr gentil and tiew;  
For whan thou wer besegede with many a thousand  
Of Armynackes, they did the rescewe.<sup>1</sup>

---

<sup>1</sup> This poem appears to end imperfectly.

PHILIPPE OF BURGUNDY AND JAMES OF SCOTLAND.<sup>1</sup>

*Philippus dux Burgundie ad Jacobum regem Scotorum.*

Illustri Jacobo Scotorum principi magno,  
Regi magnifico cum fulmine castra reduco.

*Responsio ad hoc per quendam Anglicum.*

Burgundus Scoto, dux regi, falsus iniquo,  
Philippus Jacobo, dedit hæc balnearia metro.  
Et si quis querat cuius vox extitit ista,  
Vox balnearis erat, ut sinxerat ipso metrista.  
Nunc reflexivum parvum lapidem tibi flabo,  
Atque ducem vivum si vult mihi stare probabo  
Bumbardo metrico; sic scripsit amicus amico,  
Regi magnifico cum fulmine castra reduco;  
Ecce teno lapidem, per sermones ita viles,  
Est frangendo fidem, tu falsus es undique miles.  
Nec Burgundorum dux, quamvis scandat ad astra,  
Nec rex Scotorum, sibi subdit Anglica castra.  
Per tantum fulmen, per talem nempè reductum,  
Anglorum culmen adquisivit sibi fructum.  
Quamvis falsidicus hic dux noster amicus,  
Nobis multa dedit ut ab obsidione recedat,  
Angligenis vincops tum Scotus rex habeatur,  
Est falsus princeps, quia principi falsificentur.  
Dux Burgundorum quia princeps falsus habetur,  
Principi Scotorum sua per metra falsa fatetur.  
Est et semper erit similis, similem sibi querit;  
Ambo perjuri, sunt ambo simul perituri.

<sup>1</sup> This short poem, printed from  
St. Rawlinson, No. 214, fol. 160,  
belongs no doubt, from internal  
evidence, to the same period as the

preceding. The king of Scotland  
must be James I., who was mur-  
dered in the night of the 20th of  
February 1437.

Philippus, Jacobus, sancti simul ambo fuere;  
 Istorum reprobis contendit uterque manere.  
 Nominibus similes sunt non in imagine morum;  
 Sed nisi sint humiles non intrant castra polorum.  
 Dux dudum victus est, per papam maledictus;  
 Acriter inflictus est iste gravissimus ictus.  
 Miror vos quippe, te, Jacobe, teque, Philippe,  
 Cur ita temptatis nos Anglos et stimulatís.  
 Si vultis pacem, populum revocate minacem;  
 Si vultis guerras, proprias defendite terras.  
 Expectate domi, nos proprias terras tenemus,  
 Vinus pomi vestri pretio nec egemus.  
 Obsecro, rex et dux, clare videatis ubique,  
 Quomodo lex et lux vestrum tenebrantur utrique.  
 Si non curetis vestras animas fore salvas,  
 Non alias detis inferni visere valvas.  
 Dux Burgundicus et rex Scoticus insidiantur,  
 Sed rex Anglicus et grex publicus his dominantur.  
 Anglia regna premit, Burgundia dedecus emit,  
 Francia fracta tremat, Scotia victa gemit.  
 Undique concursus stat et Anglia fortis et ursus;  
 Anglia dum rugit, circula terra fugit.

*Explicit.*

ON THE SIEGE OF CALAIS. 1436.<sup>1</sup>

*Her bigynyth the sege off Calays, in the yer off  
 our Lord j. m' iiii'.*

In Juyl, whan the sone schon,  
 Tres, levys, and herbis grene,  
 Wyth many sonder colowris,

<sup>1</sup> From MS. Cotton. Galba E. ix. fol. 110, v<sup>o</sup>. The duke of Burgundy laid siege to Calais on the 19th of July 1436, and was compelled to raise it on the 25th day of the same month.

And fresch flowris that April maketh,  
 Can for to faynt and to fad  
     Of lusty colowis and of swete odowis;  
 And fruyte on tre both gret and smale  
 Can for to rip and wax fulle pale;  
     Than comyth tyme off labowr,  
 To profit and to wischipe wyne  
 In armes, so ther be no treson inn,  
     Untruth, ne fals colowr.  
 The duk of Burgayn off grette pryd  
 Mad gret assemblid in landes wyd,  
     In Flanders, and in Breban,  
 Of his power and in chevalry  
 Of Burgayn and in Pikardye,  
     Of Henaw and off Holand;  
 A cl. m<sup>l</sup>, and mo,  
 That weryne alle to ryd and go  
     To her sper and schild,  
 And mak avant Calys to wyn,  
 And schuld dye that wer theryn,  
     Both man, woman, and chyld.  
 The wolles and the merchandyses,  
 And othir god with the ympryse,  
     They wold have a sorteyne.  
 The walles they wold ber adowne,  
 Tower, castelle, and dongon,  
     Alle schuld be mad fulle playn.  
 And so with red baners displayed,  
 With odir in the batayllys arrayed,  
     They cum the towne abote;  
 Statly tentes anon they pyzte,  
 Larg and long and gret of syzth;  
     It was a ryalle roivte.  
 Wyth gunnes gret, and othir gret ordinaunce,  
 Them to help and to avaunc,  
     With many a prowde pavys,

Gayly poynted and stuffed welle,  
 Ribawdes armyd with iyne and stele,  
     Was never better off deuyce;  
 Ix. m<sup>l</sup> cokkes to crow at nyȝth,  
 And viii m<sup>l</sup> cressetes to biene liȝth;  
     Cret wonder to her and se,  
 How sone the had mad her logyng,  
 Defens off herth and dikyng;  
     Redier myȝth non be  
 The erle of Mortayne mad a diner,  
 And, "Felowys, be of good chere,  
     " Off no thyng hav we no died;  
 " I trust to God to se that day,  
 " That, for alle the proud aray,  
     " Fulle low schalle thay lowth."  
 The levetenant, ser Johan Raclif,  
 That ever lovyd worschyp and dred ȝopieue,  
     Kept fulle god governance.  
 And so did the baren off Dudley,  
 In the castelle, the soth to say,  
     Mad fulle good ordinance  
 My lord Camoys at Bolyn-gate,  
 The bulwerkes he did undeitak,  
     At no tyme wuld he fayle,  
 Nether late ne erly;  
 Yff any withowt wer so hardy  
     It onys to assayle.  
 At the Mylk-gate ser Johan Aston,  
 And ser Jefferey Warbulton,  
     With a many a hardy man,  
 The trompetes lowd they dyd blow,  
 That the duk myȝth welle know  
     The wach whan yt bigan.  
 The porters kept the gattes full manly,  
 The gattes opyn continually,  
     To wate they wer not ilk;



The trow sodiers both day and nythe  
 Lay on the walles in harness brigh,
   
 Hit was ther howss and kirk.  
 The burges and men wer full boun  
 For to defend the possession,  
 Hit longith to them off ryzth;  
 The merchanttes wer ful redy  
 At all tymes and every skry;  
 Hyt was a full good syzth.  
 And so did the good conyns,  
 That had stuffed well the town  
 With the good and vitayle,  
 In town and fold to rid and go,  
 And all our werkes to doo,  
 In all that myzth avayle.  
 The women, both yung and old,  
 Wyth stones stuffed every scaffold,  
 The spared not to swet ne swynk;  
 With boylyng cawdrons, both grett and smalle,  
 Yf they wold assaute the walle,  
 All hote to gov them drynk.  
 The first day ther conyns prowde  
 Gan to skirmysh with schowtes lowd,  
 But countred they wer anon.  
 Gonners, to schew ther arte,  
 Into the town in many a parte  
 Schote many a fulle gret stone.  
 Thankyd be God and Mary myld,  
 The hurt nothir man, woman, ne chyld,  
 To the howsis thow they did harm.  
 Sent Barbara! than was the cry,  
 Whon the stone in the stone did fly;  
 They coud non other charm.  
 And for the duk lay them no nere,  
 At the sowth-west corner  
 Off goines he had a song;

That anon he left that place,  
And to the west end he mad a chace;  
Hym thowth he bod to long.  
Ther men myȝth se archerys good  
Cast from them both gown and hood,  
The better for to schote;  
That Frensch and Flemysch was ful fayn  
To ther tentes to retorn ogayn,  
They saw non othir boote.  
And one amang, an Iyrysch man,  
Uppone his hoby swyftly ran;  
Hyt was a sportfulle sygthe,  
How hys darttes he did schak;  
And when him lyst to leve or tak,  
They had fulle gret dispite.  
Allso a hownd that did hyeghe go by,  
That longid to the water-bayly,  
Fulle swyftly wold he ren;  
And every skyrmysch to travayle,  
Man and hors he wold assayle,  
Fulle welle he coude them kenne.  
And so hit byfelle upon a Thyrsday,  
The erle of Morteyn made a fray  
At seynt Peturs on the playne;  
And drove them to there tentys nere,  
And toke many a prisonere,  
And many off them wer slayn.  
And after they com with gret navi,  
With bolgit schipis ful craftly,  
The havyn for to han schent,  
At Friday; but on the morow,  
Than began the dukes sorow,  
Hys schypis when he saw brent.  
And so after, within a whyle,  
Drawyn adown was hys castell  
With many a hardy man;

His men of armes were layd to grownd,  
 And sunn askapid with dothys wond,  
 And few off them were lan.  
 The next morow, or yt was day,  
 Erly the duk fled oway,  
 And with hym they off Gant.  
 And after Bruges and Apres both  
 To folow after they wer not loth;  
 Thus kept they ther avault.  
 For they had very knowyng  
 Off the duk off Florentine cunying,  
 Calays to resque.  
 Bycause they had not ther,  
 In Flanders he sought hem for and ner,  
 That ever may they yt rew.  
 Only God, in whom ys all . . . . ,  
 Sav Calays that ryall towne,  
 That ever yt not wel cheve  
 Unto the crown of mery Yngland,  
 While that this world wyll stand,  
 That nenny ennys yll grove.  
 Lytelle wote the fool,  
 Who myzth ches,  
 What harm yt wer  
 God Calays to lose. Amen.

*Explicit the sege off Calays.*

THE LIBEL OF ENGLISH POLICY<sup>1</sup>

*Here beginneth the prologe of the processe of the Libelle  
of Englyshe Polycye, exhortynge alle Englande to  
kepe the see enviroon, and namelye the narrowe  
see, shewynge whate profete cometh thereof, and  
also worshype and salvacioun to Englande and  
to alle Englyshe menne.*

<sup>a</sup> The trewe processe of Englysh polycye,  
Of utterwarde<sup>2</sup> to kepe thys regne<sup>3</sup> in rest  
Of oure England, that no man may denye,

<sup>a</sup> Incipit liber de custodia maris, praesertim arcta inter Doveream  
et Calisem.

<sup>1</sup> The date of this very important poem is fixed by internal evidence, for it was written after the siege of Calais by the duke of Burgundy, and the invasion of his territory by the duke of Gloucester, which latter event occupied the first half of the month of August 1436, and while the emperor Sigismund was still living, and therefore before his death in 1437. From the tone in which the defeat of the Flemings is spoken of we are justified in supposing that it was written soon after that event; and if we may take the marginal note in the MS. we follow (see further on, p. 183) as referring to the time at which the poem was written, its date would be fixed very nearly, for the 14th year of Henry VI ended on the 31st Aug. 1436. It is here printed from a MS. in the Bodleian Library, MS. Laud. No. 704, fol. 1, r<sup>o</sup> (A.), collated with other copies, MS. Harl. No. 4011, fol. 120, r<sup>o</sup> (B.), MS. Harl. No. 271, fol. 1, r<sup>o</sup> (C.), and MS. Cotton. Vitell. E. x. fol. 192, r<sup>o</sup> (D.) The

first of these manuscripts has the appearance, by the care and style in which it is written, of having been an original copy, intended to be sent by the author to one of the statesmen of the day, perhaps to the lord Hungerford, whose name is inserted in the Envoy at the end. In MS. D. the title has been changed to "The Bible of Englyshe Polycé," an evident mistake. It is hardly necessary to state that Libel (*libellus*) means a little book. There are two classes of the MSS., one of which has the name of lord Hungerford at the end, the other is addressed to a high ecclesiastic, no doubt cardinal Beaufort. In this respect Hakluyt's copy agreed with the text now printed, while the three other manuscripts belong to the second class. I have not attempted to give all the verbal variations in the texts, but the readings of MS. D. are generally the most interesting.

<sup>2</sup> outward, B., D.

<sup>3</sup> loud, B.; reame, D.

Nere say of soth but<sup>1</sup> one of the best  
 Is thys, that who seith southe, northe, est, and<sup>2</sup> west,<sup>3</sup>  
 Cheryshe marchandyse,<sup>4</sup> kepe thanyralté,  
 That we bee maystorees of the narowe see.

<sup>b</sup> Efor Sigismunde the grette emperoure,  
 Whyche yet regneth,<sup>5</sup> whan he was in this londe  
 Wyth kynge Herry the v<sup>th</sup>, prince of honoure,  
 Here moche glorye as hym thought he founde;  
 A myghty londe, whyche hadde take on honde  
 To werre in Flaunce and make mortalité,  
 And evere welke kept<sup>6</sup> rounde aboute the see.<sup>7</sup>

And to the kynge thus he seyde, "My brothere,"  
 Whan he perceyved too townes<sup>8</sup> Calys and Dovere,  
 "Of alle youre townes to chese of one and othere,  
 "To kepe the see and sende to come overe  
 "To werre oughtwardes and youre regne<sup>9</sup> to recovere,  
 "Kepe these too townes, sire, and<sup>10</sup> youre magesté,  
 "As youre twayne eyne to kepe the narowe see."

Efor if this see be kepte in tyme of werre,  
 Who cane here<sup>11</sup> passe withoute daungere and woo?  
 Who may eschape, who may myschefe dyfferre?  
 What marchandyse may for by be agoo?  
 Efor neder hem muste take truse<sup>12</sup> every floo,  
 Flaunders, and Spayne, and othere, trust to me,  
 Or ellis hyndered alle for thys narowe see.

<sup>b</sup> Videns imperator Sigismundus duas villas inter ceteras Anglie, scilicet Calisum et Doreum, ponens suos duos digitos super duos suos oculos, ait regi, "Frater, custodite istas duas villas sicut  
 "duos vestros oculos."

<sup>1</sup> but it is, D., with Hakluyt.

<sup>2</sup> or, B., D.

<sup>3</sup> Men say of sothe this is the best,  
 Who seith southe, northe, est,  
 or west, B.

<sup>4</sup> marchauntes, B.

<sup>5</sup> whiche reigned, B.

<sup>6</sup> kepe, D.

<sup>7</sup> And were ever welke kept rounde  
 aboute the see, B.

<sup>8</sup> too townes, omitted in B.

<sup>9</sup> realm, B.

<sup>10</sup> to, B.; sende to, D.

<sup>11</sup> thorough, D.

<sup>12</sup> truse, B.

Therefore I caste me by a lytele wrytinge  
 To shewe att eye thys conclusionne,  
 Ffor concyens and for myne acquytynge  
 Ayenst God and ageyne abusyon,  
 And cowardyse and to oure enmyes confusionne;  
 ° Ffor iiij. thynges our noble sheueth to me,  
 Kyng, shype, and<sup>r</sup> swerde, and pouer of the see.

Where bene oure shippes? where bene oure swerdes<sup>1</sup>  
 become?

Owre enmyes bid for the shippe sette a shepe.  
 Allas! oure reule halteth, hit is benome;  
 Who dare weel say that lordeshyppe shulde take  
 kepe?

I wolle asaye, thoughe myne herte gynne to wepe,  
 To do thys werke, yf we wole ever the,  
 Ffor verry shame, to kepe aboute the see.

Shalle any prynce, what so be hys name,<sup>2</sup>  
 Whecho hathe nobles moche lyche oures,  
 Be lorde of see, and<sup>3</sup> Fflemmyngis to oure blame<sup>4</sup>  
 Stoppe us, take us, and so make fade the floures  
 Of Englysshe state,<sup>5</sup> and disteyne oure honnoures?  
 Ffor cowardyse, allas! hit shulde so be;  
 Therefore I gynne to wryte now of the see.

° Quatuor considerantur in moneta aurea Anglicana quæ dicitur *noble*, scilicet, rex, navis, et gladius, qui designant potestatem Anglicorum super mare, in quorum opprobrium his diebus Britones minores et Flandrenses et cæteri dicunt Anglicis, "tollite de vestro nobile navem, et imponite ovem," intendentes quod, sicut quondam a tempore Edwardi tertii Anglici erant domini maris, modo his diebus sunt recordes, victi, et ad bellandum et mare observandum velut oves; et sicut sæpissime patet eorum derisio in opprobrium Anglicorum, etc.

---

<sup>1</sup> <i>wher ben thei</i> , B.	}	<sup>3</sup> <i>as</i> , B.
<sup>2</sup> <i>Shall the duke of Burgoyne be</i>		<sup>4</sup> <i>out of fame</i> , D.
<i>his name</i> , D.		<sup>5</sup> <i>astate</i> , B.



*Of the commodityes of Spayne and of Flaunders.  
The fyrste chapitre.*

Knowe welles alle men that profites<sup>1</sup> in certayne,  
Commodityes called, comynge<sup>2</sup> out of Spayne,  
And marchandy, who so wyll wote what that is,  
<sup>3</sup> Bone fygues, raysyns, wyne bastarde, and dates;  
<sup>4</sup> And lycorys, Syvyll oyle, and grayne,  
Whyte<sup>5</sup> Castello sope, and wax, is not in vayne;<sup>6</sup>  
Tren, wolle, wadmole, gotefel, kydefel also,  
Ufor poynt-makers fulle nedefulle be the ij.;  
Saffron, quiksilver, wheche arne Spaynes marchandy,<sup>7</sup>  
Is<sup>8</sup> into Flaunders shyppe<sup>9</sup> fulle craftylye,  
Unto Bruges, as to here staple fayre,  
The haven of<sup>10</sup> Sluse here havens<sup>11</sup> for here repayre,  
Wheche is eloped Swyn, thaire shippes gydyng,  
Where many vessell<sup>12</sup> and fayre arne abydyng.  
But these merchaundes, wyth there shippes greet,  
And such chassies as they lye and gette  
By the wayes, most nede take one houle  
By the costes to passe of oure Englonde,  
Betwyxt Dover and Calys, thys is no doute,  
Who can weelle ellis such mater bringe aboute.

And whenne these seyde marchauntz discharged<sup>13</sup> be  
Of marchandy in Flaunders nere the see,

<sup>1</sup> Fygues, raysyns, wyne bastarde, dates, lycorice, Cyvyll oyle, grayne, white Castello sope, wax, ren, wadmolle, gottefelle, kydefelle, saffron, quiksilver.

<sup>1</sup> Here begynnethe the profites, B.

<sup>2</sup> With commodityes that comethe,

B. Comodities called out of, D.

<sup>3</sup> Wit, D.

<sup>4</sup> and were certayn, B., and were,  
armours in vayne, D.

<sup>5</sup> This and the preceding line are transposed in D.

<sup>6</sup> This, D.

<sup>7</sup> To have at, B.

<sup>8</sup> they haven, D.

<sup>9</sup> many a vesselle are lading, B.

<sup>10</sup> charged, B.



Than they be charged agayn wyth marchaundy  
 That to Fflaundres bougeth full rychelye;  
 Ffyne clothe of Ipre,<sup>1</sup> that named is better than oure is,<sup>2</sup>  
 Cloothe of Curtryke,<sup>3</sup> fyne cloothe of alle coloures,  
 Moche ffustyane and also lynyen cloothe.

But ye Fflemmyngis, yf<sup>4</sup> ye be not wrothe,  
 The grete substaunce of youre cloothe, at the fulle,<sup>5</sup>  
 Ye wot ye make hit of youre<sup>6</sup> Englissh wolles.

Thanne may hit not synke in mannes brayne,  
 But that hit most, this marchaundy of Spayne,  
 But ought and inne by oure costes passe;  
 He that seyde nay, in wytte was lyche an asse.<sup>7</sup>  
 Thus if thys see werre kepte, I dare well sayne,  
 Wee shulde have pease with the growndes tweyne.  
 Ffor Spayne and Fflaundes is as yche othere brothere,  
 And nethere may well lyve wythowght othere.  
 The<sup>8</sup> may not lyven to mayntene there degrees,  
 Wythowght oure Englysshe commodytees,  
 Wolle and tynne; for the wolles of Englonde  
 Susteyneth the comons Fflemmyngis,<sup>9</sup> I understonde.

Thane yf Englonde wolde hys wolles restreynen  
 Ffrome Fflaundes, thys ffoloweth in certayne,  
 Fflaundes of nede must wyth us have pease,  
 Or ellis he is distroyde, wythowght lees.  
 Also yef Fflaundes thus distroyed bee,  
 Some marchaundy of Spayne wolles nevere ithe;<sup>10</sup>  
 Ffor distroyed hit is, and, as in cheffe,  
 The wolles of Spayne hit cometh not to preffe,  
 But if it be toseed<sup>11</sup> and menged welle  
 Amonges Englysshe wolles the gretter delle.

<sup>1</sup> *Ipur*, B.

<sup>2</sup> *than oures*, B.

<sup>3</sup> *Curryk*, B.

<sup>4</sup> *though*, B.

<sup>5</sup> *atte fulle*, B.

*The clothe ye make of our*, B.

VOL. II.

<sup>7</sup> *He that seith nay, in wille is like an asse*, B.

<sup>8</sup> *That*, D.

<sup>9</sup> *comons of Flaunders*, D.\*

<sup>10</sup> *wolles never thee*, B.

<sup>11</sup> *tosed*, B., D.; *costed*, Hakl.

Ffor Spayneshe wolles in Flaunders draped<sup>1</sup> is,  
 And evere hath be, that men have mynde of this;<sup>2</sup>  
 And yet wolles is one of the chesse marchaundy  
 That longeth to Spayne, who so well aspye;<sup>3</sup>  
 Hit is of lytelle value, trust unto me,  
 Wyth Englysshe wolles but if it menged be.  
 Thus if the see be kepte, then herkene hedere,  
 Yf these ij. londes comene not<sup>4</sup> togedere,  
 So that the flete of Flaunders passe nought,  
 That in the narrow see he be not brought  
 Into the Rochelle, to feche<sup>5</sup> the fumose<sup>6</sup> wine,  
 Nero into Britonuse bay for salt so fyne,  
 What is then Spayne? what is Flaunders also?  
 As who seyde,<sup>7</sup> nought, the thryfte is ago.  
 Ffor the lytelle londe of Flaunders is  
 But a staple to other londes, iwys,  
 And alle that groweth in Flaunders, greyn and sede,  
 May not a moneth flynde hem mote of<sup>8</sup> brede.  
 What hath theme Flaunders, be Flemmyngis lesse or  
 lothe,  
 But a lytelle mader and Flemmysh clothe?  
 By drapings<sup>9</sup> of oure wolles in substauce  
 Lyven here comons, this is here governauce;  
 Wythought whyche they may not leve at ease,  
 Thus moste hem<sup>10</sup> sterve, or wyth us most have penesse.

\*  
*Of the commoditees of Portingalle. The ij. capte.*

The marchaundy also of Portyngale  
 To<sup>11</sup> dyverse londes terme<sup>12</sup> into sale

<sup>1</sup> *draped*, D.

<sup>2</sup> *hathe mynd was*, B.; or *thys*, D.

<sup>3</sup> *list aspye*, B.

<sup>4</sup> *can not come*, D.

<sup>5</sup> *seke*, B.

<sup>6</sup> *fumouse*, D.

<sup>7</sup> *sayth*, B., D.

<sup>8</sup> *and*, D., and so Hakt.

<sup>9</sup> *drapynq*, D.

<sup>10</sup> *that*, B.

<sup>11</sup> *into*, B.

<sup>12</sup> *come*, B.

Portyngaleis wyth us have trought one hande,<sup>1</sup>  
 Whose marchaundy cometh moche into Englande.  
 They bene oure<sup>2</sup> ffrendes wyth there commoditez,  
 And wee Englysshe passen into there countrees,  
 Here londe hathe oyle,<sup>3</sup> wyne, osey, wex, and greyne,  
 Ffygues, reysyns, hony, and cordeweyne;  
 Dates and salt, hydes, and suche marchaundy.  
 And if they wolde to Fflaundres passe forth bye,<sup>4</sup>  
 They schulde not be suffiede ones ner twyes,  
 Ffor supportynge of oure cruelle enmyes;  
 That is to saye Fflemmyngis wyth here<sup>5</sup> gyle,  
 Ffor chaungeable they are in lytelle whyle.<sup>6</sup>  
 Than<sup>7</sup> I conclude by resons many moo,  
 Yf wee sufferede nethere ffiende nere ffoo,  
 What soo<sup>8</sup> enmyes and so supportynge,<sup>9</sup>  
 Passe for-by us in tyme of werryng,  
 Sothe oure ffiendys wolde not bene in causse,  
 Of oure hyndreng, yf reason lede thys clausse.  
 Than nede frome Fflaundres pease shulde by to us  
 sought,  
 And other londes shulde seche pease, doute nought.  
 Ffor Fflaundres is staple, as men tell me,  
 To alle<sup>10</sup> nacions of Crystianté.

<sup>1</sup> Wynne, oyle, osey, wex, greyne, ffygues, reysyns, hony, corde-  
 weyne, dates, salt, hydes.

<sup>1</sup> have truse in honde, B.; hath  
 trouth in honde, D.

<sup>2</sup> your, D.

<sup>3</sup> This word is supplied from B;  
 wyn, oyle, wex, D.

<sup>4</sup> fore-bye, B.; forbye, D.

<sup>5</sup> full of, D.

<sup>6</sup> For they were never trawe any  
 whyle, D.

<sup>7</sup> Whan, A

<sup>8</sup> for, D.

<sup>9</sup> What for enemye and supportyng,  
 B.

<sup>10</sup> Of alle, B.; To alle maner n., D.

*The commodytés of Pety<sup>1</sup> Brytayne, wyth here revers  
on the see The iij. capille.*

Eforthermore to wrytene I hame fayne,  
Somwhate spekyng of the Lytell Bretayne;  
Commodité therof there is and was,<sup>2</sup>  
Salt and wynes, cresset clothe,<sup>3</sup> and canvass;e;  
And the londe of Flaunders sekerly  
Is the staple of there marchaundy;  
Wheche marchaundy may not passe away,  
But by the coste of Englonde, this is no may.  
And of this Bretayn, who so trewth lovys,<sup>4</sup>  
Are<sup>5</sup> the grettest rovers and the grettest thevys  
That have bene in the see many oone yere,<sup>6</sup>  
That oure marchauntes have bowght full dera.<sup>7</sup>  
Efor they have take notable gode of oures  
On thys seyde see,<sup>8</sup> these false coloured pelours,<sup>9</sup>  
Called of Seynt Malouse, and elles where,  
Wheche to there duke none obeysaunce woll bere.  
Wyth suche colours we have bene hindred sore,  
And fayned pease is called no werro herefore.  
Thus they have bene in dyverse costes manye  
Ofoure England, mo than reherse can I;  
In Northfolke coostes, and othere places aboutte,  
And robbed and brente and slayne by many a route,  
And they have also ransomed toun by toun,<sup>10</sup>  
That into the regnes of best<sup>11</sup> have romme there soune;

<sup>1</sup> *Latelle*, B.

<sup>2</sup> *The commodities therof is and was*, B; *Comodités therof that is and was*, D.

<sup>3</sup> *creshecloth*, D.

<sup>4</sup> *the trouthe beleves*, B.

<sup>5</sup> A. reads *and*, an evident error of the scribe; the whole line stands

thus in B.: *Are the grettest robbers and theves.*

<sup>6</sup> *many a yere*, B.

<sup>7</sup> *bought alle to dera*, B.

<sup>8</sup> *On this syde the see*, D.

<sup>9</sup> *thise seid pillours*, B.

<sup>10</sup> *towne to town*, B.; *towne and town*, D.

<sup>11</sup> *of the best*, D.

Whyche hath bene ruth unto thys realme and shame;  
 They that the see shulde kepe are moche to blame.  
 Ffor Bretayne is of easy reputasyoun,  
 And Seynt Malouse turneth hom to reprobacioun.

*A storie of kynge Edwarde the iij<sup>th</sup> hys ordynance  
 for Bretayne.*

¶ Here bryngo I in a storye to me lente,  
 What a goode squyere<sup>1</sup> in tyme of parlements,  
 Toke unto me welles wretens in a scrowe,  
 That I have comonde<sup>2</sup> bothe wyth hygh and lowe,  
 Of whyche all men accordens in to one,  
 That hit was done not monye yeris<sup>3</sup> agone,  
 But when noble kynge Edwarde the therde  
 Regned in grace, ryght thus hit belyde.  
 Ffor he hadde a manere gelozye  
 To hys marchauntes, and lowede<sup>4</sup> hem hartelye.  
 He felde<sup>5</sup> the voyces to coule well the see,<sup>6</sup>  
 Whereby marchauntes myght have prosperité,  
 That fro<sup>7</sup> Harflew and Houndflew<sup>8</sup> dyd he makens,  
 And grete werres that tyme were undertakens  
 Betwyx the kynge and the duke of Bretayne;  
 At laste to falle to pease bothe were they feyne.

¶ Historia, ostendens quam ordinationem rex Edwardus iij<sup>us</sup>  
 fecit contra depredatores marinos Britannie minoris, ad debelland-  
 um eos et subjugandum minores Britannos, non obstante colore  
 ducis eorum, per excusationem sti dicentis se non posse domare  
 suos inobedientes, et insubjicibiles ei erant.

<sup>1</sup> That Hampton esquier, D.

<sup>2</sup> I comoned with bothe, B.; amen-  
 did, D.

<sup>3</sup> daies, D.

<sup>4</sup> loved, B.

<sup>5</sup> felte, D.

<sup>6</sup> He felt wels the waies the rules  
 of the see, B.

<sup>7</sup> therfor, B.

<sup>8</sup> Harfleta and Houndflete, B.;  
 Harflew and Houndflew, D.

Upon the whyche, made by convencioun,  
 Oure marchaundys made hem redy bounne  
 Towardle Bretayne to lede here marchaundy,  
 Wenyng hem frendes, and wente forthe boldelye.<sup>1</sup>  
 But sone anon oure marchaundes were itake,  
 And wee spede nevere the bettere for treuse sake.  
 They loste here goode, here moné, and spendyng;<sup>2</sup>  
 But there complaynte come<sup>3</sup> unto the kyng.  
 Then wax he wrothe, and to the duke he sente,  
 And compleyned that<sup>4</sup> such harme was hente  
 By convencioun, and pence made so refused.  
 Whiche duke sent agayne, and hym excused,  
 Rehersyng that the mounte of Seynte Michele  
 And<sup>5</sup> Seynt Malouse wolde never a dele  
 By subject unto his<sup>6</sup> governaunce,  
 Nor be undere hys obeysaunce;  
 And so they did withowten hym that dede.  
 But whan the kyng anon had taken hede,  
 He in his herte set a jugement,<sup>7</sup>  
 Wythoute callynge of ony parlemente,  
 Or grete tary to take longe avyse,  
 To fortelye anon he dyd devyse  
 Of Englysshe townes iij., that is to seye  
 Derthmouth, Plymmouth, the thrid it is Wfowye,  
 And gaffe<sup>8</sup> hem helpe and notable puissance,  
 Wyth insistance set<sup>9</sup> them in governaunce  
 Upon Pety Bretayn<sup>10</sup> for to werre,  
 That gode see-mene wolde no more deferre,

<sup>1</sup> and thedir yode boldly, B.

<sup>2</sup> They lost her navy, her goode,  
and here spendinge, D. Hakluyt  
has navy in place of moné.

<sup>3</sup> thei complayned hem, B.

<sup>4</sup> how, B.

<sup>5</sup> Nor, B.

<sup>6</sup> undir his, B.

<sup>7</sup> Amendes he wold none make, he  
saide.

Wherefor the kyng in hart sette  
a jugement, B.

<sup>8</sup> gaffe hem, D.

<sup>9</sup> to sette, B.

<sup>10</sup> Litelle Bretagne, B.



But bete theme home, and made<sup>1</sup> they myght not route,  
 Tooke prysoners, and lernyd hem for to loutte.  
 And ofte the duke an ensample wysse  
 Wrote to the kyng, as he ffyrste dyd dewysse,  
 Hym excusynge; but oure meny wode<sup>2</sup>  
 Wyth grete poure passed overe the ffloode,  
 And verrie forth into the<sup>3</sup> dukes londe,  
 And had neygh destrued free and bonde.<sup>4</sup>  
 But than<sup>5</sup> the duke knewe<sup>6</sup> that the townes thre  
 Shulde have loste all hys natale cuntree,<sup>7</sup>  
 Undertoke by sewre trewe, not false,  
 For Mount Mychelle and Seinte Malouse als,  
 And othere partees<sup>8</sup> of the Lytelle Bretaynne,  
 Whych to obeye, as seyde was, were nott fayne,  
 The duke hym selfe for all dyd undertake,  
 Wyth all hys herte a full pease dyd he make.<sup>9</sup>  
 So that in all the lyffe tyme of the kyng  
 Marchaundes hadde pease wythowtene werryng.  
 He made a statute for Lombardes in thys londe,  
 That they shulde in no wysse take one honde  
 Here to onhabite, her<sup>10</sup> to charge and to dyscharge,  
 Butt xl. dayes, nomore tyme had they large.  
 \* Thys good kyng, be wytt of suche appoffe,  
 Kepte hys marchauntes and<sup>11</sup> the see fro myscheffe.

\* Tutum statutum regis Edwardi tertii pro Lombardis.

<sup>1</sup> That, B.; made is omitted in A., and is here supplied from D. and Hakluyt.

<sup>2</sup> Than the duke in like wise  
 Wrote to the kyng for the truse.  
 The kyng answered how his  
 maynt wode, B.  
 And after the duke in semblable  
 wyse  
 Wrote to the kyng, as he ffirst  
 did devise,  
 Hym excusynge, but our navy  
 wode, D.

<sup>3</sup> weiryd in the, D.

<sup>4</sup> To destroye the dukes londe,  
 Aynst his wille, I understode,

B.

<sup>5</sup> And whan, B.

<sup>6</sup> say, B.

<sup>7</sup> Shold have destroyed his countre,  
 B.; notable cont<sup>re</sup>, D.

<sup>8</sup> And for alle the parties, B.

<sup>9</sup> These two lines omitted in B.

<sup>10</sup> Omitted in B. and D.

<sup>11</sup> in, B.



*Of the commodities of Scotlonde, and drapyng of her  
wolle in Flaundes. The viij. chapitre.*

Moreover<sup>1</sup> of Scotlonde the comoditees  
 Ar ffelles, hydes, and of wolles the ffaesse.  
 And alle thesse muste passe bye us aweye  
 Into Flaundes by Englonde, sothe to saye.<sup>2</sup>  
 And alle here wolles was draped<sup>3</sup> for to selle  
 In the tounes of Poporynge and of Belle,  
 Whycho my lord of<sup>4</sup> Gloucestre wyth ire<sup>5</sup>  
 For here ffalshede sett upon a fyre.  
 And yett they of Belle and Poporynge  
 Cowde never drapere<sup>6</sup> here wolles for any thyng,  
 But if they hadde Englysshe woll wythhallo.  
 Oure godely wolles that<sup>7</sup> is so generallo  
 Nedefulle to hem in Spayne and Scotlonde als,  
 And othere costis, this sentence is not fals.  
 Ye worthi marchauntes, I do it upon yow,  
 I have this lerned, ye wott wel where and howe;<sup>8</sup>  
 Ye wotte the staple<sup>9</sup> of that marchaundye  
 Of this Scotlonde is Flaundes sekerly.<sup>10</sup>  
 And<sup>11</sup> the Scottes bene charged, knowene<sup>12</sup> at the eye,<sup>13</sup>  
 Out of Flaundes wyth lytyll mercerye,

<sup>1</sup> Ffelles, hydes, wollesfles, outewarde.

<sup>2</sup> Ille patet de incendio villarum de Poporynge et de Belle per ducem Gloucestre et suos.

<sup>3</sup> Mercerye, haberdasherye, outewhelys, barowes, homeward.

<sup>1</sup> Also over alle Sc., B.

<sup>2</sup> this is no nay, B.

<sup>3</sup> draped, D.

<sup>4</sup> the duke of, B.

<sup>5</sup> in grete ire, B.; in ire, D.

<sup>6</sup> draps, B.; draper, D.

<sup>7</sup> it, B., D.

<sup>8</sup> That this is trew, ye wote wel how, B.

<sup>9</sup> For the staple, B.

<sup>10</sup> truly, B.

<sup>11</sup> Than, B.

<sup>12</sup> This word is omitted by B.

<sup>13</sup> known that ye, D.

And grete plentee of haburdasshers<sup>1</sup> ware,  
 And halfe hero shippes<sup>2</sup> wyth carte wholys bare,  
 And wyth barowes, are laden as in substaunce,  
 Thus moste rude ware be in here chevesaunce;  
 So they may not forbere thys Fflemyshe londe.  
 Therefor if we wolde manly take on honde  
 To kepe this see fro Flaundres and fro Spayne,  
 And fro Scotelonde, lych as fro Pety<sup>3</sup> Bretayne,  
 Wee schulde ryght sone have pease for all here bostis;  
 Ffor they muste nede passe by oure Englysshe costis.

*Of the commoditees of Pruse,<sup>4</sup> and Hyghe Duch  
 menne, and Esterlynges. The v. chapitle.*

Now goo wee fforthe to the commoditees  
 That cometh to<sup>5</sup> Pruse in too manere degrees;  
 Ffor too manere peple have suche use,  
 This is to saye, Highe Duch men of<sup>6</sup> Pruse<sup>7</sup>  
 And Esterlynges, whyche myghte not be forborne  
 Oute of Fflaundres, but it were verely lorne.  
 Ffor they bringe in<sup>8</sup> the substaunce of the<sup>9</sup> beere  
 That they drynken fele<sup>10</sup> to goode chepe, not dere.<sup>11</sup>  
 Ye<sup>12</sup> have herde that twoo Fflemynynges togedere  
 Wol undertake, or they goo ony whethere,  
 Or they rise onys, to drinke a barelle fulle  
 Of gode berkyne;<sup>13</sup> so sore they hale and pulle,

\* Nota de proprietatibus et conditionibus populorum Flandren-  
 sium.

<sup>1</sup> haberdasshe, B; haburdashry,  
 D.

<sup>2</sup> B, omits these three words.

<sup>3</sup> Litelle, B.

<sup>4</sup> Spruce, D.

<sup>5</sup> from, D, and Hakluyt.

<sup>6</sup> and, B.

<sup>7</sup> Spruce, D.

<sup>8</sup> hem, B.

<sup>9</sup> here, B.; their, D.

<sup>10</sup> selle, D.

<sup>11</sup> thei drynke good chepe dere, B.

<sup>12</sup> I, B.

<sup>13</sup> bere, B.; ber chyn, D.

Undre the borde they pissen as they sitte;  
 This cometh of covenant<sup>1</sup> of a worthy<sup>2</sup> wille.  
 Wythoute Calise in ther buttere the<sup>3</sup> cakked,  
 Whan they fledo<sup>4</sup> home, and whan they leysore<sup>5</sup> lakked  
 To holde here sege, they wente lyke<sup>6</sup> as a doo;  
 Wel was that Flemmyngo that myght trusse and goo.  
 Efor fere they turned bake,<sup>7</sup> and hyede faste;  
 Mi lorde of<sup>8</sup> Gloucestre made hem<sup>9</sup> so<sup>10</sup> agaste  
 Wyth his commyngo, and sought hem in here londe,  
 And brente and slowe as he hadde take on honde;  
 So thatoure enmyse<sup>11</sup> durste not byde nor stonde,  
 They fledo to mowe,<sup>12</sup> they durste no more appeere.  
 Then his meyné seyden that he was dede,  
 Till we were goo, ther was non bettir rede.  
 Fy! cowardy knyghthode was aslepe,  
 As dede their duk yn mew they did hym kepe,<sup>13</sup>  
 Rebukede sore for evere so shamefully  
 Unto here uttere everelastinge vylany.

<sup>1</sup> Nota enormitatem scurrilitatis Flandrensium quando fugas fecerunt relinquentes Caliscam.

<sup>2</sup> Nota de fuga Flandrensium propter adventum strenuissimi principis ducis Gloucestrensis.

<sup>3</sup> Illic redarguitur vecordia fugientium, in perpetuum eorum memoriam.

<sup>1</sup> *convenyght*, D.

<sup>2</sup> *cometh of an unworthy*, B.

<sup>3</sup> *boture thei*, B.

<sup>4</sup> *wente*, D.

<sup>5</sup> *leve*, B.

<sup>6</sup> *yode light*, B. † *went lyght*, D.

<sup>7</sup> *And her prince tourned his bak*, D.

<sup>8</sup> *The duke of*, B.

<sup>9</sup> *hym*, D.

<sup>10</sup> *so*, B.

<sup>11</sup> *their duke*, D.

<sup>12</sup> *mew*, B.; *He was in mew*, D.

<sup>13</sup> This and the three preceding lines, omitted in A., are supplied from D.

*After bere and bacon, odre gode commodités usene.*

° Now bere and bacon bone fro Pruse<sup>1</sup> ibroughte  
 Into Fflaundres, as loved and fero isoughte;<sup>2</sup>  
 Osmonde, coppre, bow-staffes, stile,<sup>3</sup> and wex,  
 Peltre-waxe,<sup>4</sup> and grey, pych, terre, borde, and flex,  
 And Coleyne threde, fustiane, and canvase,  
 Carde, bokeram, of olde tyme thus it wase.  
 But the Fflemmyngis amonge these thinges dero  
 In comen lowen<sup>5</sup> beste bacon and bere.  
 Thus arn they hogges, and drynkyn wele ataunt,  
 Ffare wele, Flemynge, hay, harys, hay, avaunt.<sup>6</sup>  
 Also Pruse<sup>7</sup> mene make here aventure  
 Of plate of sylvere, of<sup>8</sup> wegges gode and sure  
 In grete plenté, whiche they bringe and byc  
 Oute of londes of Bealme<sup>9</sup> and Hungrye;  
 Whiche is encrese ful grete unto<sup>10</sup> thys londe.  
 And thei bene laden,<sup>11</sup> I understonde,  
 Wyth wolle clothe alle<sup>12</sup> manere of coloures,  
 By dyers craftes ful dyverse that bene oures.<sup>13</sup>  
 And they aventure ful gretly unto the Baye  
 Ifor salte, that is nedefulle wythoute naye.  
 Thus if they wolde not oure frendys bee,  
 Wee myght lyghtlye<sup>14</sup> stope hem in the see;  
 They shulde not passe oure stremes wythoutene love,  
 It wolde not be, but if we shulde hem greve.

° Bere, bacon, osmonde, coppre, bowestaves, stile, wex, peltre-ware, grey, pyche, tarre, borde, flex, Coleyne threde, fustiane, canvas, carde, bokerame, sylver plate, wegges of silvere and metall.

<sup>1</sup> Spruce, D.

<sup>2</sup> Flanders, laden ferre isought, B.

<sup>3</sup> stile, D.

<sup>4</sup> Peltware, B.

<sup>5</sup> loven, B., D.

<sup>6</sup> These two lines are added from D.

<sup>7</sup> Spruce, D.

<sup>8</sup> and, B.

<sup>9</sup> Beam, B.; Beame, D.

<sup>10</sup> in, B.

<sup>11</sup> lade agayn, B.

<sup>12</sup> of alle, B.

<sup>13</sup> whiche awayle ther of is oures, B.

<sup>14</sup> gretly, B.

*Of the commoditees of the Januays, and here grette  
karreklys.<sup>1</sup> The vij. chapille.*

The Januays comyne in sondre wyse  
 Into this londe, wyth dyverse marchaundyses,  
 In grete karrekis<sup>2</sup> arrayde wythouten lake,  
 Wyth clothes of golde, silke,<sup>3</sup> and pepir blake  
 They bringe wyth hem, and of wood<sup>4</sup> grete plente,  
 Wolle, oyle, woad aschen, by wessholle<sup>5</sup> in the see,  
 Coton, roche-alum, and gode golde of Jene.<sup>6</sup>  
 And they be charged wyth wolle ageyne, I wene,  
 And wollene clothe of owres of colours alle.  
 And they aventure, as ofte it dothe byfalle,  
 Into Flaundes wyth such thyng as they bye,  
 That is here cheffe staple sykerlye;  
 And if they wolde be oure fulle ennemyse,  
 They shulde not passe our stremes with merchaundyse.

*The commoditees and nygettes of Venicyans and  
Florentynes, with there galees. The vij. chapille.*

The grete galees of Vences and Florence  
 Be wel ladene wyth thynges of complaunce,  
 Alle spicerye and of grocers wares,  
 Wyth swete wynes, alle manere of chaffare,  
 Apes, and japes, and marmusettes taylede,  
 Nifles, trifles,<sup>7</sup> that litelle have availede,<sup>8</sup>  
 And thynges<sup>9</sup> wyth whiche they setely blowe oure eye,  
 Wyth thynges not enduryng that we bye;<sup>10</sup>

<sup>1</sup> *carriks*, B.

<sup>2</sup> *carriks*, B.

<sup>3</sup> *silver*, B.; *of golde and sylver*, D.

<sup>4</sup> *waud*, B.

<sup>5</sup> *vessels*, B.

<sup>6</sup> *Gene*, D.

<sup>7</sup> *Nyffells and tryffells*, D.

<sup>8</sup> This line, omitted in A., is here given from B.

<sup>9</sup> *And other thynges*, D.

<sup>10</sup> *Whiche thynges be not duryng that we bye*, B.

p For moche of thys chaffare that is wastable  
 Mighte be forborne for dere and dyssevable.<sup>1</sup>  
 And that<sup>2</sup> I wene, as for infirmitees,  
 In oure Englonde is<sup>3</sup> suche comoditees,  
 Wythowten helpe of any othere londe,  
 Whych by wytte and practike bethe ifounde,  
 That alle humois myght be voyded sure;  
 Whych that we gledre wyth oure Englysh cure,  
 That wee shuldo have no nede to skamonye,  
 Turbit, euforbe, correcte,<sup>4</sup> diagredie,<sup>5</sup>  
 Rubarde, sené, and yet they bene to<sup>6</sup> nedefulle;  
 But I knowe thynges also<sup>7</sup> spedefulle,  
 That growene here, as these thynges seydo;<sup>8</sup>  
 Lett of this matere no mane be dysmayde,  
 But that a man may voyde<sup>9</sup> infirmytee  
 Wythoute degrees fet<sup>10</sup> fro beyonde the see.  
 And yett<sup>11</sup> there shuldo excepte be ony thyngo,  
 It were but sugre, truste to my seyinge.<sup>12</sup>  
 He that trustith not to my seyinge and sentence,  
 Lett hym better sorche experience.  
 In this mater I wole not forthere preso,<sup>13</sup>  
 Who so not beleveth, let hym love and sease.<sup>14</sup>  
 Thus these galeise for this<sup>15</sup> lykyngo ware,  
 And etyunge ware,<sup>16</sup> bere hens oure beste chaffare,

<sup>1</sup> Hic de materialibus et ingredientibus receptas medicinales.

<sup>2</sup> Of drugges materiales for receytes of medicines.

<sup>1</sup> for thei ben disceivable, B.

<sup>2</sup> yitt, B.

<sup>3</sup> are, B. ; our londe arn, D.

<sup>4</sup> correctid, D.

<sup>5</sup> sagardye, B.

<sup>6</sup> tibo, B.

<sup>7</sup> But ther ben thynges also, B.

<sup>8</sup> fayned, B.

<sup>9</sup> byde, D.

<sup>10</sup> Without thise drugges, B;  
drouggis fett, D.

<sup>11</sup> yf, B. ; yf, D.

<sup>12</sup> senynge, B.

<sup>13</sup> plesse, B.

<sup>14</sup> cease, B.

<sup>15</sup> then e, B.

<sup>16</sup> stuffe, D.



Clotho, wolle, and tynne, whiche, as I seyde<sup>1</sup> before,  
 Outo of this londe werste myghte<sup>2</sup> be forborne.  
 Ffor echo other londe of necessite<sup>3</sup>  
 Have grete nede to by some of the thre;<sup>4</sup>  
 And weo resseyve of<sup>4</sup> hem into this cooste  
 Ware and chaffare that lyghtlye wol be loste.  
 And wolde Jhesu that oure lordis wolde  
 Considre this wel, both yonge and olde;  
 Namelye olde,<sup>5</sup> that have experience,  
 That myghte the yonge exorten to prudence.  
 What harme, what hurt, and what hinderance  
 Is done to us unto youre<sup>6</sup> grete grevaunce,  
 Of suche londes and of suche<sup>7</sup> nacions?  
 As experte men knowe<sup>8</sup> by probacions;  
 By wretynge as discoued<sup>9</sup> oure counsayles,  
 And false coloure alwey the countertayles  
 Of oure<sup>10</sup> ennyes, that dothe us hinderinge  
 Unto oure goodes, oure realme,<sup>11</sup> and to the kyng;  
 As wysse men have shewen<sup>12</sup> welle at eye,  
 And alle this is colowred by marchaundrye.

*An ensampelle of deseytles.*

Also they bere the golde owte of thys londe,  
 And souketh the thryfte away outo of oure honde,  
 As the waffore<sup>12</sup> souketh the honye fro the beo,  
 So mynuceth<sup>13</sup> oure commodite.  
 Now wolle ye here how they in Cotteswolde  
 Were wonte to borowe, or they schulde<sup>14</sup> be solde,

<sup>1</sup> as is said, B.

<sup>2</sup> myght worse, B.

<sup>3</sup> one of these thre, B.

<sup>4</sup> for, B.

<sup>5</sup> older, B.

<sup>6</sup> oure, B.

<sup>7</sup> this, B.

<sup>8</sup> shew, B.; proved, D.

<sup>9</sup> By wrytynge are discovered, B.;  
and discoued, D.

<sup>10</sup> Alle way of oure, D.

<sup>11</sup> the ryng, D.

<sup>12</sup> waspe, B., D.

<sup>13</sup> mynnyshethe, B.; mynnysh, D.

<sup>14</sup> as it shold, B.



Here wolle gode,<sup>1</sup> as for yere and yere,<sup>2</sup>  
 Of clothe and tynne they did in lych<sup>3</sup> manbre,  
 And in her galoys schyppe this marchaundye?  
 Than sone at Venice of them men wol it bye,  
 Then utterne<sup>4</sup> there the chaffare be the payse.  
 And lyghtly als<sup>5</sup> ther they make her reys.<sup>6</sup>  
 And whan tho gode bene at Venice solde,  
 Than to carrye her chaunge they ben fulle bolde  
 Into Flaundres, whan thei this money have,  
 They wyll it profre ther sotelté to save,  
 To Englysshe marchaundis to yeve it oute by es-  
 chaunge,  
 To be paid agayn, thei make not straunge,<sup>7</sup>  
 Here in Englonde, semyng for the better,  
 At the reseyvinge and syght of the lettir,<sup>8</sup>  
 By iiij. pens lesse<sup>9</sup> in the noble rounde,  
 That is xij. pens in<sup>10</sup> the golden ponde.  
 And yf we wolles have of paymente,  
 A fulle monythe than moste hym nedes assente,  
 To viij. pens losse, that is shellyngis tweyne,  
 In the Englysshe ponde, as eftesonos ageyne  
 Ffor ij. monthes xij. pens must be paye,  
 In the Englysshe ponde, what is that to soye,  
 But ij. shyllingis, so that in ponde felle  
 Ffor hurte and harme hard is wyth hem to dolle,  
 And whenne Englysshe marchaundys<sup>11</sup> have contente  
 This eschaunge in Englonde of<sup>12</sup> assente,  
 That these seyde Venecianco have in wone,<sup>13</sup>  
 And Florentynes, to bere here golde sone

---

<sup>1</sup> *wolles good*, B.

<sup>2</sup> *fro yere to yere*, B., D.

<sup>3</sup> *like*, B., D.

<sup>4</sup> *Thei utter*, B.

<sup>5</sup> *also*, B.

<sup>6</sup> *weyes*, D.

<sup>7</sup> This line is added from B. and D.

<sup>8</sup> Added also from D.

<sup>9</sup> *losse*, B.

<sup>10</sup> *xij. d. losse in*, B.

<sup>11</sup> *marchauntes*, B.

<sup>12</sup> *by*, B.

<sup>13</sup> *have mowen*, D.

Overe the see into Flaundres ageyne.  
 And thus they lyve in Flaundres, sothe to sayne,  
 And in London, wyth suche chevesaunce  
 That men calle usuré, to oure losse and hindernaunce.

*Another example of disceytle.*

Now listen welle how they made us a balays  
 Whan they borwed<sup>1</sup> at the towne of Caloys,  
 As they were wonte, ther wolde that was hem lente,  
 Ffor yere and<sup>2</sup> yere they schulde make paymente,  
 And some tyme als too yere and too yere;  
 This was fayre lone,<sup>3</sup> but yett wolde ye here  
 How they to Bruges<sup>4</sup> wolde her wolles carye,  
 And for hem take paymente wythouten tarye,  
 And selle it faste for redy money in honde?  
 Ffor fifty pounde of money of losse they wolde not  
 wonde

In a thousande pounde, and lyve therehye,  
 Tylle the day of paymente easylye,  
 Some<sup>5</sup> ageyne in exchange makynge,  
 Ffulle lyke usurie, as men make undertakyng.  
 Than whan thys payment of a thousande pounde  
 Was welle contente, they schulde have chaffare sounde,  
 Yff they wolde fro the staple fulle  
 Reseyve ageyne ther thousande<sup>6</sup> pounde in wolle.  
 And thus they wold, if we will beleve,  
 Wypen our nose with our owne sleve;  
 Thow this proverbe be homly and undew,  
 Yet be liklynesse it is for soth fulle trew.<sup>7</sup>

<sup>1</sup> *borowed*, B., D.

<sup>2</sup> *to*, B., D.

<sup>3</sup> *love*, D.

<sup>4</sup> *Brigges*, B.

<sup>5</sup> *Come*, B., D.

<sup>6</sup> *iii. thousand*, B.

<sup>7</sup> This and the preceding three lines are added from D., which omits the four which follow.

In Cotteswold also they ryde aboute,  
 And al Englonde, and bien, wythouten doute,  
 What them liste, wythe fredome and fraunchise,  
 More then we Englisshe may getyn in any wyse.  
 But wolde God that, wythoute lenger delayse,  
 These galeise were unfraught in<sup>1</sup> xl. daies,  
 And in the xl. dayes charged ageyne;  
 And that they myght be put to corteyne<sup>2</sup>  
 To go to oste, as wee there wyth hem doo.<sup>3</sup>  
 It were expediente that they did right soo  
 As wee do there; if the kynge wolde itt,  
 A! what worschip wold falle to Englysshe wille!  
 What profite also tooure marchaundyng,  
 Whiche wolde of nede be cherished hartelye!  
 For I wolde wote why nowe owre navy fayleth,  
 Whan many a foo us at oure dorre assayleth,  
 Now in<sup>4</sup> these dayes, that, if there come a nede,  
 What navy shulde wee have it is to drede.  
 In Denmarke were fulle noble conquerours  
 In tyme passed, fulle worthy warriours,  
 Whiche when they had here marchaundes destroyde,  
 To povertie they felle, thus were they noyde;  
 And so they stonde at myscheffe at this daye;  
 This lerned I late, wel wryten, this no nay.<sup>5</sup>  
 Therefore be ware, I can no better wylle,<sup>6</sup>  
 Yf grace it wold of other mennys perylle;  
 For yef marchaundes were cherysshede to here spede,  
 We were not lykelye to fayle<sup>7</sup> in ony nede.

<sup>1</sup> A woffulle compleyn[te] of lake of navy if nede come.

<sup>2</sup> A storye of destruccion of Denmarke for destruccion of her marchaundes, by presidente of master Richard Barnet shewynge in a rolle.

<sup>1</sup> *withyn*, D.

<sup>2</sup> *in certayn*, B., D.

<sup>3</sup> *as we in Flanders doo*, D.

<sup>4</sup> *at*, D.

<sup>5</sup> *This lerned I late, it is no nay*,  
B., D.

<sup>6</sup> *while*, D.

<sup>7</sup> *like to falle*, B.

Yff they bee riche, than in prosperité  
 Schalbe oure londe, lordes, and comonté.<sup>1</sup>  
 † And in worship nowe thinke I on the sonne  
 Of marchaundy, Richarde of Whitingdone,<sup>2</sup>  
 That loode-sterre and chefe chosen floure,  
 Whate hathe by hym 'oure England of honoure?  
 And whate profito hathe bene of his richesse?  
 And yet lasteth dayly in worthinesse,  
 That penne and papere may not me suffice  
 Him to describe, so high he was of prise;  
 Above marchaundis to sette him one of the beste,  
 I can no more, but God have hym in reste.<sup>3</sup>

*Now the principalle matere.*

“ What reason is it that wee schulde<sup>4</sup> go to oste<sup>5</sup>  
 In there cuntrees, and in this Englisshe coste  
 They schulde<sup>6</sup> not so, but have more liberté  
 Than wee oure selfe? now, alle so mot I the,  
 I wolde men shulde to geftes<sup>7</sup> take no hede  
 That lettith oure thinge publique for to spede;  
 Ffor this wee see welle every day at eye,  
 Geftes and festes stopene oure pollicye.

<sup>1</sup> Memoire of the sonne of marchaunde, Ric. of Whytingdone.

<sup>2</sup> Nota, here is for to be notyde that sithene this seyde ordynance of writinge there have be ordeynede to go to oste in Londone, etc.<sup>a</sup>. But how this policie is subverted, it is mervelle to knowe, be wyles and gyles, whiche wol be in othere place declarede.

<sup>1</sup> *comynalte*, B.

<sup>2</sup> *Richard Whytington*, D.

<sup>3</sup> This passage relating to Richard Whittington is not found in B.

<sup>4</sup> *shalle*, B.

<sup>5</sup> *hoste*, D.

<sup>6</sup> *shalle*, B.

<sup>7</sup> *yiftes*, B.; *giftis*, D.

Now se that fooles bene eyther they or wee,  
 But evere wee have the warse in this contré,  
 Therefore lett hem unto coste<sup>1</sup> go here,  
 Or be wee free wyth hem in like manere  
 In there cuntres; and if it wolle not bee,  
 Compelle them unto coste,<sup>2</sup> and ye shalle see  
 Moche avauntage and mucho profite arise,  
 Moche more than I write can in any wyse.

*Of oure charge and discharge<sup>3</sup> at her martis.*

Conseyve welle here that Englysshe men at martis  
 Be discharged, for alle her craftes and artes,  
 In the Braban of her marchaundy  
 In xiiij. dayes, and ageyne hastely  
 In the same dayes xiiij. are charged efte;  
 And yf they byde lenger alle is berefte,  
 Anone they schulde forfeit here godes alle,  
 Or marchaundy, it schulde no bettere falla.  
 And wee to martis of Braban charged bene  
 Wyth Englyssh clothe, fulle gode and feyre to seyne,  
 Wee bene ageyne charged wyth merceyre,  
 Haburdasshere<sup>4</sup> ware, and wyth grocerye.  
 To whyche martis, that Englisshe men call feyres,  
 Iche nacion ofte maketh here repayeres,  
 Englysshe and Frensh, Lumbardes, Januayes,<sup>5</sup>  
 Cathalones,<sup>6</sup> theder they take here wayes,  
 Scottes, Spaynardes, Iresshmen there abydes,  
 Wythe grete plenté bringinge of salte hydes.<sup>7</sup>

<sup>1</sup> host, B., D.; oste, Hakl.

<sup>2</sup> host, B., D.; oste, Hakl.

<sup>3</sup> discharge and charge, B.

<sup>4</sup> Haberdassh, B.; haburdashe, D.

<sup>5</sup> Lombardis, Duchmen, and Savoyes, D.

<sup>6</sup> Catolones, D.

<sup>7</sup> bryngen of Irish hides, B.; Wiche Bruges grete plenté casith of Irische hydes, D.



And I here saye that wee in Braban lye,  
 Fflaundes and Seland, wee bye more marchaundy <sup>1</sup>  
 In comon use, then done alle other nacions;  
 This have I herde of marchaundes relations.  
 And yff the Englysshe be not in the martis,  
 They bene febelle, and as noughte bene here <sup>2</sup> partes;  
 Efor they bye more, and fro purse <sup>3</sup> put owte,  
 More <sup>4</sup> marchaundy than alle othere rowte.  
 Kepte than the see, <sup>5</sup> shyppes schulde not bringe ne  
     feche,  
 And than the careys wolde not theder steeche,  
 And so the martes wolde full evel thee,  
 Yf wee manly kepte aboute the see.

*Of the commoditees of Braban and Selande and  
 Henaulde, and marchaundydes caryed by lande  
 to the martes The viij. chapitle.*

Yit <sup>6</sup> marchaundy of Braban and Selande, <sup>7</sup>  
 v The <sup>8</sup> madre and woode <sup>9</sup> that dyers take on hande  
 To dyne <sup>10</sup> wyth, garleke and onyons,  
 And salt fysshe als for husbond and comons;  
 But they of Holonde <sup>11</sup> at Caleyse byene oure felles,  
 And oure wolles, that Englyshe men hem selles.  
 And the chefare that Englysshe men do byene  
 In the martes, that noman may denyene,

v Madere, woode, garleke, onyons, salt fysshe

<sup>1</sup> *And I here say that we in Braban  
 lye  
 More plente of their marchaun-  
 dye, B., D.  
 And I here say that we in Bra-  
 bant lye,  
 Flaunders and Zeland, more of  
 marchundy, Haskl.  
<sup>2</sup> in their, D.  
<sup>3</sup> fre pens, D*

<sup>4</sup> For, B  
<sup>5</sup> *And the see were kept that, B.;  
 Kepte than, D.  
<sup>6</sup> The, B.  
<sup>7</sup> Zelonde, D.  
<sup>8</sup> Bethe, B; By, D.  
<sup>9</sup> wad, B.  
<sup>10</sup> dyen, D  
<sup>11</sup> Selond, B*

Is not made in Braban that cuntré,  
 It commeth frome oute of Henaulde, not be the see,  
 But alle by londe by carris,<sup>1</sup> and fiome Fraunce,  
 Burgoyne, Coleyne, Camerete,<sup>2</sup> in substaunce  
 Therfore at martis yf there be a restreynte,  
 Men seyne pleynty, that liste no fables peynte,<sup>3</sup>  
 Yf Englysshe men be wythdrawene away,  
 Is grete rebuke and losse to here affraye,<sup>4</sup>  
 As<sup>5</sup> though wee sent into the londe of Fraunce  
 Tenne thousande peple, men of gode puissaunce,<sup>6</sup>  
 To werre unto her hynderynge multiphary;<sup>7</sup>  
 So bene oure Englysshe marchauntes necessary.  
 w Yf it be thus assay, and we<sup>8</sup> schall weten  
 Of men experte, by whome I have this wyltene.  
 Ffor seyde is that this carted<sup>9</sup> marchaundye  
 Drawethe in valew as moche verralye<sup>10</sup>  
 As alle the gode that commethe in shippes thedyre,  
 Whyche Englisshe men bye moste and bring it hedire.  
 Ffor here martis bene feble, shame to saye,  
 But Englisshe men thedire diesse here waye.

*Conclusion of this deppendinge of kepinge of the see.*

Than I conclude, yff nevere so moche by londe<sup>11</sup>  
 Werre by carres brought unto there honde,  
 Yff welle the see were kepte in governaunce,  
 They shulde by see have no delyveraunce,

<sup>11</sup> Nota, what oure marchaundes bye in that costis more than all other, etc<sup>a</sup>.

<sup>1</sup> carted, B.; in carres, D.

<sup>2</sup> Camerete, Colayn, B.; Camerith, D.

<sup>3</sup> fayn, D.

<sup>4</sup> and losse, and affray, B.; losse to their astraye, D.

<sup>5</sup> Alle, D.

<sup>6</sup> xx thousand men of puissaunce, B.

<sup>7</sup> multiplie, B.

<sup>8</sup> ye, B.

<sup>9</sup> when thus carted, B.

<sup>10</sup> as moche to talow sikelly, B.

<sup>11</sup> Yf men so moche be of lond, B.



Wee shulde hem stoppe, and wee shulde hem destroy,  
 As prysoners wee shulde hem brynge to noy;  
 And so wee shulde of oure cruelle enmysse  
 \*Make oure ffrendes for fere of marchaundyssse,  
 Yff they<sup>1</sup> were not suffred for to passe  
 Into Fflaundes; but wee be frayle as glasse,<sup>2</sup>  
 And also brettylle,<sup>3</sup> not thought,<sup>4</sup> nevere abydyng,  
 But when grace shynethe sone are wee slydyng.  
 Wee woll it not reseyyve in any wysse;  
 That maken luste, envye, and covetyssse.  
 Expoune me this, and ye shall sothe it fynde,  
 Bere it aweye, and kepe it in youre mynde.

*Thenayle of thys conclusioun.*

Than shulde worshyp unto oure noble be,  
 In feet and forme to lorde and magesté;<sup>5</sup>  
 yLiche as the seale the grettest of thys londe  
 On the one syde hath, as I understonde,  
 A prince rydyng wyth his swerde idraue,  
 In the othere syde sittynge, sothe it is in sawe,<sup>6</sup>  
 \*Betokenynge goode reule and ponesshynge  
 In verry dede<sup>7</sup> of Englande by the kynge.  
 And hit is so, God blessyd mote he bee;  
 So one lych wysse I wolde were on the see.  
 By the noble that swerde schulde have powere,  
 And the shippes one the see aboute us here.

\* Nota, of oure defautes lettyng oure gode speche in polyoye.

y Nota, of the kynges grete seale.

\* By septer and swerde.

<sup>1</sup> we, D.

<sup>2</sup> but we fre as glasse, B.; we be  
 frely, as I gesse, D.

<sup>3</sup> And as brasile, B.; And also at  
 Brushill, D.

<sup>4</sup> tough, B.

<sup>5</sup> Rather than to the duke and his  
 meynye, D.

<sup>6</sup> sothe is this saw, B., D.

<sup>7</sup> sede, B.

What nedeth a garlande, whyche is made of ivye,<sup>1</sup>  
 Shew a tavern wynelesse,<sup>2</sup> also thryve I;  
 Yf men were wysely,<sup>3</sup> the Frenshmen and<sup>4</sup> Flemmynge  
 Shulde bere no state in see by werrynge.

*Of Hankyne Lyons.<sup>5</sup>*

<sup>a</sup> Thane Hankyne Lyons shulde not be so bolde<sup>6</sup>  
 To stoppe wyne, and shippes<sup>7</sup> for to holde,  
 Unto our shame; he hadde be betene thens.  
 Allas! allas! why dede wee these<sup>8</sup> offence,  
 Ffully<sup>9</sup> to shende the olde Englysshe fames,<sup>10</sup>  
 And the profites of Englonde, and there names?  
 Why is thys powere called of covetise<sup>11</sup>  
 Wyth ffals colours caste beforne oure eyes?  
 That if goode men ben called werryours  
 Wolde take the see for the comon socours,  
 And purge the see<sup>12</sup> unto oure grete avayle,  
 And wynne hem gode, and have<sup>13</sup> up the sayle,  
 And one oure enmyes there lives to juparte,<sup>14</sup>  
 So that they myght there pryces well departe,  
 As reason wolde, justice, and equité,  
 To make this lande have lordeshyp of the see.

<sup>a</sup> This tyme anno regis H. VI. xiiij<sup>o</sup> was Hankyne Lyons arche-  
 here one the see, and afore Pety Pynson. Allas, allas!

<sup>1</sup> ive, B.

<sup>2</sup> Shevardours wivales now also, D.

<sup>3</sup> willy, B.; while, D.

<sup>4</sup> duke and the, D.

<sup>5</sup> Of Hankyn Lyons, a rover on  
 the see, B.; Of Hankyn Lyons, D.

<sup>6</sup> shold not have ben so bold, B.

<sup>7</sup> stoppe us, and our shippes, B.

<sup>8</sup> whi do ye this, B.

<sup>9</sup> Wilfully, B.; Ffoule, D.

<sup>10</sup> shend our Englysshe foomes, B.

<sup>11</sup> this powdre called covetise, B.

<sup>12</sup> The words for . . . see,  
 omitted by the scribe of MS. A., are  
 supplied from B. and D.

<sup>13</sup> hale, B., D.

<sup>14</sup> coarte, D.

*A ffalse coloure in excusyng of prises.<sup>1</sup>*

<sup>b</sup>Thane shalle Lumbardes and othere feyned frendes  
 Make her challenges by coloure false of fendes,  
 And sey there chafare in the shippes is,  
 And chalenge alle, loke yf this be amisse.  
 Ffor thus may alle that men have brought to sorowe,<sup>2</sup>  
 And ben excused and saved by false coloure.

<sup>c</sup>Be ware, ye men that bare<sup>3</sup> the grete on honde,  
 That they destroy the polycye of this londe,  
 By gifte and goode, and the fyne golden clothes,  
 And silke and othere, sey ye nat this sothe is?  
 Bot if ye hadde verry experience,  
 That they take mede wythe pryvé violence,  
 Carpettis, and thynges of price and of pleyssaunce,  
 Whereby stopped shulde be<sup>4</sup> gode governaunce.  
 And if it were as ye seye unto me,  
 Than wolde I seye, alas, cupidité!  
 That they that have here lyves put in drede  
 Schal be sone oute<sup>5</sup> of wynnyng, al for mede,  
 And lese here costes, and brought to poverté,  
 That they shalle nevere have luste to go to soo.

<sup>b</sup> Lumbardis are cause moughe to hurte this lande, allethough  
 there were none othere cause.

<sup>c</sup> Alas! for bribes and gifte of goode festes and meanes that  
 stoppen oure pollycye.

<sup>1</sup> This title is omitted in A., but  
 supplied from B.

<sup>2</sup> so sorowe, B.

<sup>3</sup> that bare, B.

<sup>4</sup> stoppid is, B.

<sup>5</sup> Schalle be shoven out, B., D.

*Steryng to an ordinaunce ayens coloure of maynteners and excusers.*

<sup>d</sup>For thys coloure that<sup>1</sup> muste be seyde alofte,  
 And by declared of the grete fulle ofte,  
 That oure seemen wolle by many wysse<sup>2</sup>  
 Spoylle oure frendys in stede of oure enmyse;  
 Ffor whyche coloure and Lumbardes mayntenaunce,  
 The kyng it nedeth to make an ordinaunce  
 Wyth hys counselle, that may not fayle, I troue,  
 That frendes shuld frome enmyes welle be knoue,  
 Oure enmyes taken, and oure frendes spared;  
 The remedy of hem muste be declared.  
<sup>e</sup>Thus may the see be kept in no selle;<sup>3</sup>  
 Ffor if ought be taken, wotte ye weel,  
 Wee have the strokes, and enmyes have the wyunnyng,  
 But maynteners ar parteners of the synnyng.  
 Wee lyfe<sup>4</sup> in luste, and byde in covetyse,  
 This is oure reule<sup>5</sup> to mayntene marchauntysc,  
 And polycye that we have on the see;  
 And, but God helpe, it woll none other bee.

*Of the commoditees of Irelande, and polycye and  
 keepyng thereof, and conqueryng of wylde Iryshe,  
 wyth an incident of Walys. The i.e. chapitle.*

I caste to speke of Irelande but a lytelle,  
 Commoditees<sup>6</sup> yit I woll entitelle,

<sup>d</sup> It is a merveye thyng that so grete a sakenesse and hurt of the londe may have no remedy of so many as letten hem selfe wysemen of governaunce, etc.<sup>a</sup>

<sup>e</sup> Et unde mors oritur inde vita resurgat.

<sup>1</sup> then, B.

<sup>2</sup> wold in any wise, B.

<sup>3</sup> be kept every dele, B., D.

<sup>4</sup> lyge, B., D.

<sup>5</sup> tale, B., D.

<sup>6</sup> The comoditee, B., D.

Hydes, and fish, samon, hake, herynge,  
 Irish wollen, lynyn cloth, faldynge,  
 And marternus<sup>1</sup> gode, bene here marchaundyse,  
 Hertys<sup>2</sup> hydes, and other of venerye,  
 Skynnes of otere, squerel, and Irysh are,<sup>3</sup>  
 Of shepe, lambe, and fox, is here chaffare,  
 Ffelles of kyddle and conyes grete plenté.  
 So that yf Ireland halpe us to kepe the see,  
 Because the kynge clepid<sup>4</sup> is *rex Angliae*,  
 And is *dominus* also *Hibernie*,  
 Old possessyd<sup>5</sup> by progenitours,  
 The Yriche men have cause lyke to oures  
 Oure londe and herres togedre defende,  
 That none enmye shulde hurte ne offende<sup>6</sup>  
 Yrelonde ne us, but as one comonté  
 Shulde helpe to kepe welle aboute the see.  
 Ffor they have havenesse grete and godely<sup>7</sup> bayes,  
 Sure, wyde, and depe, of gode assayes,  
 Att Waterforde and coostis monye one,  
 And as men soyn in England, be there none  
 Better havenesse shyppes in to ryde,  
 Ne more sure for enmyes to abyde.  
<sup>8</sup> Why speke I thus so muche of Yrelonde?  
 Ffor also muche as I can understonde  
 It is fertile for thynges<sup>9</sup> that there do growe  
 And multiplyen, loke who so lust to knowe;  
 So large, so gode, and so comodyouse,  
 That to declare is straunge and merveylouse.  
 Ffor of sylvere and golde there is the oore  
 Amonge the wylde Yrishe, though they be pore;

<sup>1</sup> martorns, D.<sup>2</sup> Hert, D.<sup>3</sup> Irishe hare, B., D.<sup>4</sup> callid, D.<sup>5</sup> O longe passed, D.<sup>6</sup> nor shende, B., D.<sup>7</sup> gardly, B., D.<sup>8</sup> B. and D. insert here a new title or rubric, *An exhortacion to hope siherly Irland.*<sup>9</sup> fructifulle of thynges, B.; riche for thynges, D.



Ffor they ar rude, and can thereone no skylle;  
 So that if we had there pese and gode wylle,  
 To myne and fyne, and metalle for to pure,  
 In wylde Yrishe myght we fynde the cure.  
 As in Londone seyth<sup>1</sup> a juellere,  
 Whych br'ought from thens gold oore<sup>2</sup> to us here,  
 Whereof was fyned metalle gode and clene,  
 As<sup>3</sup> the touche, no bettere coude be sene.  
 Nowe here be ware and hertly take entente,  
 As ye wolte answe're at the laste jugemente,  
 That for sloughe and for racheshede<sup>4</sup>  
 Ye remembere, wyth alle youre myghte take hede  
 To kepe Yrelond, that it be<sup>5</sup> not loste;  
 Ffor it is a boterasse and a poste  
 Undre England, and Wales another.  
 God forbode but eche were othere brothere,  
 Of one ligeaunce dewe unto the kyng.  
 But I have pité, in gode feythe, of thys thyng,  
 That I shalle saye, wythe avysemente,  
 I han aferde that Yrelonde wol be<sup>6</sup> shente;  
 It muste away, it wolte be loste frome us,  
 But if thow helpe, thow Jhesu graciouse,  
 And yeve us grace alle sloughte to leve bysyde.<sup>7</sup>  
 Ffor myche thyng in my harte<sup>8</sup> is hyde,<sup>8</sup>  
 Whyche in anothere tretyse I caste to wrytte,  
 Made alle onelye for that soyle and sitee<sup>9</sup>  
 Of fertile Yrelonde, whiche mythe not be forborne,  
 But if Englonde were nyghe as gode as gone.<sup>10</sup>  
 God forbode that a wylde Yrishe wyrlyng  
 Shulde be chosene for to be there kyng,

<sup>1</sup> *seid*, B.<sup>2</sup> *good ure*, B.<sup>3</sup> *At*, B., D.<sup>4</sup> *recholessehede*, B.; *recheleheide*, D.<sup>5</sup> *were*, B.<sup>6</sup> *shalle be*, B.<sup>7</sup> *slouthe to sette aside*, B.<sup>8</sup> *I hide*, B.<sup>9</sup> *cete*, D. These two lines are omitted in B.<sup>10</sup> *lern*, B.; *lorac*, D.

Aftere here conqueste for oure laste<sup>1</sup> puissaunce,  
 And hyndere us by other londes allyaunce.  
 Wyse mene seyne, whyche folyn not ne dotyn,<sup>2</sup>  
 That wylde Yrishe so muche of grounde have gotyne<sup>3</sup>  
 There<sup>4</sup> upon us, as lykelynesse may be,  
 Lyke as England to sherish two or thre<sup>4</sup> .  
 Of thys oure londe is made comparable,  
 So wylde Yrishe have wonne unto us unable<sup>5</sup>  
 Yit<sup>6</sup> to defende, and of no<sup>7</sup> powere  
 That oure grounde there is a lytelle cornere,<sup>8</sup>  
 To alle Yrelonde in trewe comparisone.  
 It nedeth no more this mater to expone,  
 Which if it be loste, as Criste Jhesu forbede,  
 Ffarewelle Wales, than Englonde cometh to drede  
 Ffor alliaunce of Scotelonde and of Spayne,  
 And other moo, as the Pety<sup>9</sup> Bretayne,  
 And so have ennyes environ rounde aboute.  
 I beseeche God that some prayers devoute  
 Mutt lett the seyde<sup>10</sup> apparaunce probable<sup>11</sup>  
 Thy<sup>12</sup> disposed<sup>13</sup> wythlought feyned fable;  
 But alle onely for perelle that I see  
 Thus ymynent as lykely for to be.<sup>13</sup>  
 And welle I wote that frome hens to Rome,  
 And, as men sey, in alle Cristendome,  
 Ys no grounde ne lond to Yreland lyche,  
 So large, so gode, so plenteouse,<sup>14</sup> so riche,  
 That to this worde *dominus* dothe longe.  
 Than me seemyth that ryglit were, and not wronge,

<sup>1</sup> losse, D.<sup>2</sup> which<sup>e</sup> listen not to doten, B.<sup>3</sup> That, D.<sup>4</sup> In Englonde unto sheres two or thre, B.<sup>5</sup> on us have wonne unable, D<sup>6</sup> It, B.; Hit, D.<sup>7</sup> defende with our power, D.<sup>8</sup> cover, D.<sup>9</sup> litelle, B.<sup>10</sup> Might be seid, B.<sup>11</sup> provable, D.<sup>12</sup> Thus dispouned, B.<sup>13</sup> Whiche is like in short tyme to be,

B.; Thus jugement likly, D.

<sup>14</sup> plenteuous, B.; plentyuous, D.



To gete that lond, and it were piteouse<sup>1</sup>  
 To us to lese thys hyghe name *dominus*.  
 And alle this<sup>2</sup> worde *dominus* of name  
 Shulde have the grounde obeisaunte, wykle and tãme.  
 That name and peple<sup>3</sup> togedere myght accorde,  
 Alle<sup>4</sup> the grounde subjecte to the<sup>5</sup> lorde;  
 And that it is possible to be subjecte  
 Unto the kynge, well shall it be detecte<sup>6</sup>  
 In the lytelle boke that I of spake;  
 I trowe reson alle this wolde undertake.<sup>7</sup>  
 And I knowe welle with Irland<sup>8</sup> howe it stant;  
 Allas! fortune begynneth so to stant,<sup>9</sup>  
 Or ellis grace, that dede is governaunce.  
 Ffor so mynusshyth partyes of oure puissaunce<sup>10</sup>  
 In that land, that we lesse<sup>11</sup> every yere  
 More grounde and more, as welle<sup>12</sup> as ye may here.  
 I herde a man<sup>13</sup> speke to me fulle late,  
 Whyche was a lorde of ful grete astate,<sup>14</sup>  
 That expensis<sup>15</sup> of one yere don in Fraunce  
 Werred<sup>16</sup> on men welle wyllid of puissaunce,  
 Thys seyde grounde of Yrelonde to conquere,  
 And yit because Englonde<sup>17</sup> myght not forhere  
 These seyde expensis gedred in one yere,  
 But in iij. yere or iiij. gadred up here,

<sup>1</sup> This lorde was the eile of Ormond, that told to me this mater,  
 that he wolde undretake it in peyne of lesse of all his lyvelode,  
 etc.; but this profere not by admitted; ergo male.

<sup>1</sup> pitevous, B.

<sup>2</sup> That of this, D.

<sup>3</sup> And that same peple, B.

<sup>4</sup> And, B.

<sup>5</sup> her, B.; their, D.

<sup>6</sup> And the kyng wold wele thertq  
 adverte, B.

<sup>7</sup> These two lines are omitted in  
 B.

<sup>8</sup> These two words are restored  
 from B. and D.

<sup>9</sup> for to stante, B.

<sup>10</sup> For so moche lessethe dayly oure  
 puysaunce, B.

<sup>11</sup> that lesith, D.

<sup>12</sup> aske welle, B.

<sup>13</sup> a lord, B.

<sup>14</sup> Whiche was eile of Ormond, a  
 lord and astate, B.

<sup>15</sup> experience, D.

<sup>16</sup> Wared, B.

<sup>17</sup> And yf Englonde, B.

Myght wyne Yrelonde to a fynalle conquest  
 In one soole yere,<sup>1</sup> to sett us alle in reste.  
 And how sone woldo thys be paydo ageyne,  
 What were it worthe yerely, yf wee not feyne  
 I wylle declare, who so luste to looke,  
 I trowe ful pleyuly in my lytele boke.<sup>2</sup>  
 But covetyse and singularité  
 Of one<sup>3</sup> profite, envye, cruelté,<sup>4</sup>  
 Hath done us harme, and doo us every daye,  
 And mustres<sup>5</sup> made that shamo it is to saye,  
 Oure money spento alle to lytelle avayle;  
 And oure enmyes so gretefully done prevayle,  
 That what harme may falle and overthwarte,<sup>6</sup>  
 I may unneth wrytle more for soke of heite.<sup>7</sup>

*An exhortacion to the keepynge of Walys.*

Be ware of Walys, Criste<sup>8</sup> Jhesu mult us<sup>9</sup> kepe,  
 That<sup>\*</sup> it make not oure childeis<sup>10</sup> childe to wepe,  
 Ne us also, if it go his waye  
 By unwarenesse;<sup>11</sup> seth that many a day  
 Men have bo forde of here rebelloun  
 By grete tokenes and ostentacioun.<sup>12</sup>  
 Secho the monys wyth a discrete avyse,  
 And helpe that they rudely not aryse  
 Efor to rebelle,<sup>13</sup> that Criste it forbede;  
 Loke wole aboute, for, God wote, we have nede,

<sup>1</sup> In too hole, D.

<sup>2</sup> These two lines are omitted in B

<sup>3</sup> owne, B.; comon, D.

<sup>4</sup> envie and carnalite, B, carnalite, D.

<sup>5</sup> monsturs, D

<sup>6</sup> over whert, B; ever werte, D

<sup>7</sup> for sorow in heit, B

<sup>8</sup> it, B; hit, D.

<sup>9</sup> childe, B., D.

<sup>10</sup> wonder nesse, D.

<sup>11</sup> demonstracioun, B.; of ostentacioun, D

<sup>12</sup> to be rebelle, D

Unfayllyngly, unteynynge,<sup>1</sup> and unteynte,  
 That concience for slought you not atteynte  
 Kope welles that groundes for harme that may bene  
     used,  
 On afore God mutt ye bene accused.

*Of the comodious stolffyshe of Yselonde, and keepynge  
 of the see, namely the narrow see, wyth an in-  
 cident of the keepynge of Calyse The tenth  
 chapytule.*

Of Yseland to wryte is lytill nede,  
 Save of stokfische; yit for sothe in dede  
 Out of Bristow, and costis many one,  
 Men have practised by neddle and by stone  
 Thider-wardes wythino a lytel whylle,  
 Wythino xij. yere,<sup>2</sup> and wythoute perille,  
 Gone and comen, as men were wonte of olde  
 Of Scarboroughh unto the<sup>3</sup> costes colde;  
 And now so fele shippes thys yere there were,  
 That moche losse for unfraught<sup>4</sup> they bare;  
 Yselond myght not make hem to be fraught  
 Unto the hawys; this moche harme they caught<sup>5</sup>  
 Thene here I ende of the comodities  
 Ifor whiche nede is well to kepe the sees;  
 Este and weste, sowthē and northe they be;  
 And chesely kepe the sharpe<sup>6</sup> narrow see,  
 Betwene Dover and Caleise, and as thus  
 That losse passe<sup>7</sup> not wythought gode wyll<sup>8</sup> of us,  
 And they<sup>9</sup> abyde oure daunger in the loughie,  
 What for oure costis and Caleise in oure<sup>10</sup> strenghte.

<sup>1</sup> *unfayllyngly, unteynyngh, D.*

*In yeres, few, B*

<sup>2</sup> *that, B.*

<sup>3</sup> *unfayllyght, D.*

<sup>4</sup> *Thus and the three preceding  
 lines are omitted in B*

<sup>5</sup> *sharply the, B.*

<sup>6</sup> *That our face passe, B*

<sup>7</sup> *but, B.*

<sup>8</sup> *And yf they, B. D*

<sup>9</sup> *with here, B*

*An exortacioun of the sure keepynge of Calise.*

And for the love of God and of his blisse,  
 Cherishe ye Caleise better than it is;  
 See welles therto, and here the grete comploynte  
 That trewe men tellen, that wolde no lies peynle;  
 And as ye knowe that writynge commyth from thens,  
 Do not to England for sloughte so grete offens,  
 But that redressed it be for any thyng,  
 Lest that<sup>1</sup> a songe of sorow that wee synge  
 Ffor lytelle wenythe the fole, who so myght chese,<sup>2</sup>  
 What harme it were gode Caleise for to lese,  
 What woo it were for alle this Englysshe ground.  
 Whiche welles conceyved the emperoure Sigismounde,  
 That of all joyes made it one of the moste,  
 That Caleise was soget unto Englysshe coste.  
 Hym thought it was a jewel moste of alle,  
 And so the same in Latyn did it calle.  
 And if ye wolde more of Caleise here and knowe,  
 I caste to writte wythine a litelle scrowe,<sup>3</sup>  
 Like as I have done byforone by and bye  
 In othir parties of oure pollicie.  
 Loke welles how harde it was at the firste to gete,  
 And by my counselle lyghtly let not it leete.  
 For if wee leese it wyth shame of face  
 Wylfully, it is<sup>4</sup> for lake of grace.  
 Howe was the Hareflewe<sup>5</sup> cryed upon, and Rone,<sup>6</sup>  
 That it were likely for slought to be gone,  
 How was it warened and cryed on in Englonde,  
 I make recorde wyth this penne in myne honde.  
 It was warened pleyuely in<sup>7</sup> Normandye,  
 And in England, and I thereone<sup>8</sup> dyd crye.

<sup>1</sup> This word is inserted from B.  
*Lesse than a songe*, D.  
<sup>2</sup> *what myschefe*, D.  
<sup>3</sup> *throw*, B.  
<sup>4</sup> *for it is*, B.

<sup>5</sup> *Harfleet*, B.; *Harflete*, D.  
<sup>6</sup> *at Roon*, B., D.  
<sup>7</sup> *also of Gascoigne and*, B.  
<sup>8</sup> *And alle Englonde also thereon*, B.

The worlde was defrauded, it<sup>1</sup> betid ryght soo;  
 Farewell Harflew<sup>2</sup>! lewdely it was agoo;<sup>3</sup>  
 Now ware Calcise, I can sey no bettere,  
 My soule discharge I by this presente lettere.

*Aftere the chapitle of commoditees of dyverse landes,  
 shewyth the conolusioun of keepynge of the see  
 environ by a storiye of kynge Edgure, and ij.  
 incidentes of kynge Edward the ij<sup>de</sup> and kynge  
 Henry the v<sup>th</sup>. The xi. chapitle.*

Now see wee wolle than that this rownde see  
 To oure noble by paryformyte,<sup>4</sup>  
 Under the shypp, shewyd there the sayle,  
 And oure kynge of royalle apparaylle,  
 Wyth swerde drawe, bryght and extente,  
 Ffor to chastise enmyes vyolente,  
 Shulde be lorde of the see aboute,  
 To kepe enmys fro wythine, wythoute,<sup>5</sup>  
 To be holde thorough cristianyté  
 Master and lorde environ of the see,  
 Alle lyvinge<sup>6</sup> men suche a<sup>7</sup> prince to drede  
 Of suche a regne to be aforde in dede.  
 Thus prove I wolle that it was thus of olde,  
 Whiche by a cronicle anon shal be tolde,

<sup>1</sup> Dicit chronica, quod iste Edgarus, cunctis predecessoribus suis felicior, nulli sanctitate inferior, omnibus morum suavitatem præstantior, etc., vixit ipse Anglis non minus memorabilis quam Cyrus Persis, Karolus Francis, Romulus de Romanis.

<sup>1</sup> was deaf, and it, B., D.

<sup>2</sup> Harflete, D.

<sup>3</sup> Farewell Guyen and Normandy,  
 lewdly it is ago, B.

VOL. II.

<sup>4</sup> parformylt, B. ; be perfourmere,  
 D.

<sup>5</sup> enemyes withyn and withoute, D.

<sup>6</sup> luyngge, D.

<sup>7</sup> such as a, D.

Ryghte curiouse, but I wolfe interprete  
 Hit into Englisshe, as I did it gete.  
 Of kynge Edgare, oo<sup>1</sup> moste merveyllouse  
 Prince lyvyng, wytty, and chevalrouse,  
 So gode that none of his predecessours  
 Was to him lyche in prudens and honours.  
 He was fortunat, and more gracious  
 Then other before, and more glorious.  
 He was benethe no man<sup>2</sup> in holinesse,  
 He passed alle in vertuuse swetenesse.  
 Of Englysshe kynges was none so commendable  
 To Englysshe men, ne lasse<sup>3</sup> memoriable  
 Than Cirus was to Perse by puissaunce;<sup>4</sup>  
 And as grete Charlis was to them of Fraunce,  
 And as to Romanis was grete Romulus,  
 So was to England this worthy Edgarus.  
 I may not write more of his worthynesse,  
 Ffor lake of tyme, ne of his holynesse;  
 But to my matere I hym exemplifie,  
 Of condicions tweyne and of his policie.  
 Wythine his land was one, this is no doute,  
 And another in the see wythoute,  
 That in tyme of wynter<sup>5</sup> and of werre,<sup>6</sup>  
 Whan boistous wyndes put see-men into ferre,<sup>7</sup>  
 Wythine his lande aboute bi alle provinces  
 He passyd thorowghe perceyvyng his princes,  
 Lordes, and othir of the coimontée,<sup>8</sup>  
 Who was oppressoure, and who to poverté  
 Was drawe and broughte, and who was clene in<sup>9</sup>  
 lyffe,  
 Any who<sup>10</sup> was by myschoffe and by stryffe

<sup>1</sup> one, B.<sup>2</sup> He was a blessid man, D.<sup>3</sup> nor non more, D.<sup>4</sup> Like Cirus that gate Percy by  
puysaunce, B.<sup>5</sup> of aventure, D.<sup>6</sup> of veer, B.<sup>7</sup> fear, B.<sup>8</sup> comynalté, B.<sup>9</sup> of, B.<sup>10</sup> This word is inserted from B.  
and D.

Wyth overledyngo and extorcioun;  
 And gode and bad of eche condicioun  
 He aspied, and his mynisters als,  
 Who did trowth, and whiche of hom was fals;  
 How the ryght and lawes of his londe  
 Were execute, and who durste take on honde  
 To disobeye his statutes and decrees,  
 Yf they were welle kepte in alle cuntrees.  
 Of these he made subtile investigacioun<sup>1</sup>  
 By his owyne espye and other menis relacioun.  
 Amonge othyr was his grete besines  
 Welle to bene ware that grete men of rycheesse,  
 And men of myght in citee ner in toun,  
 Shuld to the pore doo none oppressioun.  
 Thus was he wonte, as in this wynter tyde,  
 One suche enserchise busily to abyde;  
 This was his laboure for the publique thinge,  
 Thus was he<sup>2</sup> occupied, a passynge holy kyngo.

<sup>h</sup> Now to the purpose; in the somer flayre,  
 Of lusty season, whan clered was the eyre,  
 He had redy shippes made byfore,  
 Grete and luge, not fewe but manye a score,  
 Ffulle thre<sup>3</sup> thousande and sex hundred also,  
 Statelye inowgh on oure see to goo.  
 The cronicles seyth these shippes were full boisteous;<sup>4</sup>  
 Suche thinges longen to kynges victorious.

<sup>h</sup> Dicit chronica, preparaverat naves robustissimas numero tria milia sexcentas, in quibus redeunte aestate omnem insulam, ad terrorem extraneorum et ad suorum excoitationem, cum maximo apparatu circumnavigare consueverat.

<sup>1</sup> enquiracioun, B.

<sup>2</sup> was is omitted in A.

<sup>3</sup> ii. m. D.

<sup>4</sup> costious, D.



In somere tide<sup>1</sup> wolde he have in wone,  
 And in custome, to be fulle redy sone,<sup>2</sup>  
 Wyth multitude of men of<sup>3</sup> gode array,  
 And instrumentis of werre of beste<sup>4</sup> assay;  
 Who coude hem welle in ony wyse describe,  
 Hit were not lyght for ony man on lyve.  
 Thus he and his wolde entre shippes grete,  
 Habilementis havynge and the fete  
 Of see werres, that joyfull was to see  
 Suche a navie, and lord of magesté  
 There present in persone hem amonge,  
 To saile and rowe environ alle on londe,<sup>5</sup>  
 So regaliche aboute<sup>6</sup> the Englisshe yle,  
 To all straungeours terroure and perille;  
 Whose sonne wente aboute<sup>7</sup> in alle the worlde stoute,<sup>8</sup>  
 Unto grete ferre of alle that be wythoute,  
 And exercise to knyghtis and his meyné  
 To hym longynge<sup>9</sup> of his nattle<sup>10</sup> contré.  
 Ffor corage muste of nede have exercise,  
 Thus<sup>11</sup> occupied for esshewynge of visce:  
 This knowe the kyng, that policie espied,  
 Wynter and somer he was thus occupied.  
 This conclude I by auctorité  
 Of cronique, that environ the see  
 Shulde bene oures subies<sup>12</sup> unto the kyng,  
 And he be lorde therof for ony thyng,  
 Ffor grete worship, and for profite also,  
 To defende his londe fro every foo.  
 That worthy kyng I leve, Edgar by name,  
 And alle the cronique of his worthy fame;

<sup>1</sup> time, B.<sup>2</sup> to be fortified sone, D.<sup>3</sup> in, B.<sup>4</sup> good, B.<sup>5</sup> alonge, B., D., and Hakl.<sup>6</sup> He ransaked aboute, D.<sup>7</sup> out, D.<sup>8</sup> aboute, B., D.<sup>9</sup> landing, D.<sup>10</sup> noble, D.<sup>11</sup> Younghe, B.<sup>12</sup> subjects to, B., D.; on subjects, Hackluyt.

Save onely this I may not passe away,  
 A word of myghty strenght til that<sup>1</sup> I soye,  
<sup>1</sup>That grauntyd hym God sucho worship here,  
 Ffor his meritis, he was wythoute pere,  
 That sumtyme at his grete festivité  
 Kynges and yerles of many a contré,  
 And provinces<sup>2</sup> sele, were there presente,  
 And mony lordes come thodire by assente  
 To his worship; but in a certayne daye  
 He bade shippes be<sup>3</sup> redy of arraye  
 Ffor to visite Seynte Jonys chyrche he lyste,  
 Rowynge unto the gode holy Baptiste.  
 He assygned to yerles, lordes, knyghtes,  
 Many shippes ryght godely to syghtes;  
 And for hym selfe and viij. kynges mo  
 Subdite<sup>4</sup> to hym, he made kepe one of the,  
 A gode shipp, and entred into it,  
 Wyth viij. kynges, and dounes did they sit,  
 And echo of them an ore toke in handle,  
 At ore-holes viij,<sup>5</sup> as I understonde;  
 And he hym selfe atte the shipp behynde  
 As storis-man, it hym<sup>6</sup> becam of kynde.  
 Suche another rowynge, I dare welles saye,  
 Was not sene of princes many a day.

<sup>1</sup> Dicit chronica, et ut non minus quantam ei etiam in hac vita bonorum operum mercedem donaverit, cum aliquando ad maximam ejus festivitatem reges, comites, multarumque provinciarum protectores, convenissent, quadam die naves jussit parari, gratum habens ecclesie beati Johannis Baptistae Tenete navigio petere; cum itaque comitibus et satrapis naves plurimas delegasset, ipso cum viij. regibus sibi subditis navem unam intravit, ad octo itaque remos rogibus totidem collocatis, ipso in puppe sedens gubernatoris fungebatur officio.

<sup>1</sup> *A worde of mynthe and trouthe*  
*git wolle, B. ; mynthe and trouthe, D.*

<sup>2</sup> *provinces, D.*

<sup>3</sup> *He had sheppes redy, B., D.*

<sup>4</sup> *Subiecte, B.*

<sup>5</sup> *This word is inserted from B.*

<sup>6</sup> *This word also from B.*

Lo than how he on waters had<sup>1</sup> the price,  
 In land, in see, that I may not suffice  
 To telle, o right! o magnanimité!<sup>2</sup>  
 That kynge Edgar had upon the see.

*An incident of the lorde of the see, kynge Edwarde  
 the thredde.*

Of kynge Edwarde I passe, and his prowesse  
 On londe, on see, ye<sup>3</sup> knowe his worthynesse.  
 The siege of Calise, yo wott welle alle the mater,  
 Rounde aboute by londe and by the water,  
 How it lasted, not yeres many agoo,  
 After the bataille of Crecy was idoo;  
 How it was closed environ aboute,  
 Olde men saue it whiche leyvn, this is no doute.  
 Olde knyghtis say that the duke of Burgoyne,  
 Late rebuked for all his golden coyno,  
 Of shipp and see made no besegynge there,  
 Ffor wante of shippes that durste not come for fere.  
 It was no thyng beseged by the see,  
 Thus calle they it no seage for honesté.  
 Gonnes assayled, but assaute was there none,  
 No sege, but fuge, welle was he that myght gone.  
 This manere carpyngo have knyghtes ferre in ago,  
 Experte of olde this manere langage.<sup>4</sup>  
 But kynge Edwarde made a sege royalle,  
 And wanne the toune, and in especialle  
 The see was kepte, and thereof he was lorde,  
 Thus made he nobles coigned of recordo.

<sup>1</sup> This word from B., D.

<sup>2</sup> *To telle the righte highe magnanimité*, B.

<sup>3</sup> I, B.

<sup>4</sup> This and the nine previous lines, alluding to the siege of Calais by the duke of Burgundy, in 1436, are not found in B.

In whose tyme was no navye in the see  
 That myght wythstande of hys magesté.<sup>1</sup>  
 Bataylle of Sluce yo may rede every day,  
 How it was done, I love and go my way;  
 • Itit was so late done that yo it knowe,  
 In comparisone wythine a lytel throwe.  
 Ifor whiche to God yeve we honoure and gloye,  
 Ifor lorde of see the kyng was wyth victorie.

*Another incident of keepynge of the see, in the tyme  
 of the merveillouse werroure and victorious prince,  
 kyng Henry the v<sup>th</sup>, and of his grete shippes.*

And yf I shulde conclude al by the kyng,  
 Henry the fift, what was hys purposynge, -  
 Whan at Hampton he made the grete dromons,  
 Which passed othor grete shippes of alle the comons,  
 The Trinite, the Grace-Dieu, the Holy-Goste,  
 And other moo whiche as now be loste,  
 What hope yo was the kynges grete entente  
 Of the shippes, and what in mynde he mento?  
 It was not ellis but that he caste to be  
 Lorde rounde aboute environn of the see.  
 And whan Harflew<sup>2</sup> had his sege aboute,<sup>3</sup>  
 There came carikkys<sup>4</sup> orrible, grete, and stoute,  
 In the narowe see wyllynge to abyde  
 To stoppe us there wyth multitude of pride.  
 My lorde of Bedeforde<sup>5</sup> came one, and had the cure;  
 Destroyde they were by that discomfiture.<sup>6</sup>  
 This was after the kyng Harflew<sup>7</sup> had wonne,  
 • Whane our ennyes to besoge had begonne,

<sup>1</sup> That coud withstande the myght  
 of his magesté, D.

<sup>2</sup> Harflete, B.

<sup>3</sup> had his sword bought, D.

<sup>4</sup> a bataille, B.

<sup>5</sup> The duke of Bedford, B.

<sup>6</sup> scomfiture, B.

<sup>7</sup> Harflete, B.

That alle was slayne or tako, by treue relacioun,  
 To his worship and of his Englysshe nacioun.  
 Ther was presente the kynges chamberleyn  
 At bothe batayles, whiche knowethe this in certayne;  
 He can it telle other wyse than I;  
 Aske hym, and wite; I passe forthe hasteloye.<sup>1</sup>  
 What had this kyng of his<sup>2</sup> magnificens,  
 Of grote corage, of wysdome and prudence,  
 Provision, forewitte, audacité,  
 Of fortitude, justice, agilité,<sup>3</sup>  
 Discrecioun, subtile avisifenesse,<sup>4</sup>  
 Atemperaunce, noblesse,<sup>5</sup> and worthynesse,  
 Science, proesce,<sup>6</sup> devocion, equityté,  
 Of moste estate his magnanimité,  
 Liche to Edgare and the seyde Edward,  
 A braunche of bothe, lyche hem as in regarde  
 Where was on lyve a man<sup>7</sup> more victorouse,  
 And in so shorte tyme prince so marvelous?  
 By lande and see so welle he hym acquite,  
 To speke of hym I stony in my witte.  
 Thus here I leve the<sup>8</sup> kyng wyth his noblesse,  
 Henry the fyfte, wyth whome alle my processe  
 Of this trewe boko of pure<sup>9</sup> pollicie,  
 Of see kepyng, entyndyng<sup>10</sup> victorie,  
 I leve endely, for aboute in the see  
 No better was prince of strenuité.<sup>11</sup>

<sup>1</sup> Nota de conditionibus quibusdam regis Henrici quinti, de-  
 centibus magnanimitatem omnis magni principis, belligeri, con-  
 quæstoris.

<sup>1</sup> This and the three preceding  
 lines are omitted in B.

<sup>2</sup> *hæ*, B.; *suche*, D.

<sup>3</sup> *Of fortitudo, justice Anglice*, D.

<sup>4</sup> *avisefines*, B.; *avisement*, D.

<sup>5</sup> *nobilité*, D.

<sup>6</sup> *processe*, B.

<sup>7</sup> *ony lyes man*, B.

<sup>8</sup> *this*, B.

<sup>9</sup> *trew*, D.

<sup>10</sup> *endyng*, B.

<sup>11</sup> *extremyte*, B.

And if he had to this tyme lyved here,  
<sup>k</sup> He had bene prince named wythoutene pere.  
 His grete shippes shulde have bene put in proffe,  
<sup>l</sup> Unto the ende that he mente of in cheffe  
 \* Ffor doute it nat, but that he wolde have be  
 Lorde and master aboute the ounde see,  
 And kepte it sure, to stoppe oure enmyes hens,  
 And wonne us gode, and wysoly brought it thens,  
 That no passago shulde be wythought daungere  
 And his licence on see to meve and steere.

*Of unité, shewynge of our lepyng of the see, wyth  
 one endely processe of pease by auctorité. The  
 vij. chapitre.*

<sup>m</sup> Now than for love of Cryste and of his joye,  
 Brynge yit Englande out of trouble and noye,  
 Take herte and witte, and set a governaunce,  
 Set many wittes wythoutene variaunce  
 To one accorde and unanimité,  
 Put to gode wyll<sup>l</sup> for to kepe the see.  
 Ffurste for worshypp and profite also,  
 And to rebuke of echo evyl wyllod foo;  
 Thus shalle richesse and worship to us longe;  
 Than to the noble shalle wee do no wronge,  
 To bere that coigne in figure and in dede,  
 To oure corage and oure enmyes to dede.

<sup>k</sup> Nota, prince perelesse.

<sup>l</sup> Grace-Dieu, Holy-Gost, etc.

<sup>m</sup> Exhortatio generalis in custodiam totius Angliæ per diligentiam custodiæ circumus maris circa litoram ejusdem, quæ debet esse per unanimatem consiliorum regis et hominum bonæ voluntatis.



<sup>n</sup> Ffor whiche they muste dresse hem to pease in haste,  
 Or ellis there thurifte to standen and to <sup>1</sup> waste,  
 As this processe hathe proved by and bye,  
 Allé by reason and experte policie,  
 And by stories whiche proved welle this parte;  
 And elles I wolde my lyffe put in joparte,  
 But many landes wolde seeche here pease for nede,  
 The see welle kepte, it muste be do for drede.  
 Thus muste Flaundres for nede have unité  
 And pease wyth us, it wolde none other beo,  
 Wythine shorte while, and ambassiatours  
 Wolde bene here sone to tiete for ther secours.  
 This unité is to God plesaunce <sup>2</sup>  
 And pease after the werres variaunce;  
<sup>o</sup> The ende of bataile is pease sikerlye,  
 And power causeth pease finally.<sup>3</sup>  
<sup>p</sup> Kepte <sup>4</sup> than the see about in specialle,  
 Whiche of England is the rounde walle;  
 As thoghe England were lykened to a cité,  
 And the walle environ were the see.  
 Kepe than the see, that is the walle of Englonde,  
 And than is Englonde kepte by Goddes sonde;  
 That is, for any thinge that is wythoute,  
 Englande were at ease wythoutene doute.  
 And thus shulde everi lande one with another  
 Entrecomon <sup>5</sup> as brother wyth his brother,

<sup>n</sup> Ties sunt cause predictæ custodire, scilicet honor, et commodum regni, et opprobrium inimicis.

<sup>o</sup> Finis belli est pax.

<sup>p</sup> De circuitu maris, quod est quasi murus et vicinus regni Angliæ.

<sup>1</sup> shalle gone to, B.

<sup>2</sup> to Goddes p., B.

<sup>3</sup> And povertie causeth pease finally, B.

<sup>4</sup> kepe, B., D.

<sup>5</sup> Entrecome never, B.



And life togedre worreles<sup>1</sup> in unité,  
 Wythoute rancoure, in verry charité,  
 In reste and pese, to Cristis grote plesaunce,  
 Wythoute striffe, debate, and variaunce.  
 Whiche pease men shulde ensereche<sup>2</sup> with besynesse,  
 And knytt it sadely holdyng in holynesse.  
 The apostil soyth, if ye liste to see,  
 "Be ye busy for to kepe unité  
 "Of the spirite in the bonde of pease,"  
 Which is nedofulle to alle, wythouten lesse.  
 The profete bideth us pease fore to enquire,  
 "To pursue it, this is holy desire."<sup>3</sup>  
 Oure Lorde Jhesu seith, "Blessed mot they be  
 "That maken pease, that is tranquillité."  
 "For pease makers," as Mathew writeth aryght,  
 "Shall be called the sonnes of God allemight."  
 God yeve us grace the weyes for to kepe  
 Of his preceptis, and slugly not to slepe  
 In shame of synne, that oure verry foo  
 Mow be to us convers and torded too.  
 For in<sup>4</sup> Proverbis a text is to purpose,  
 Ployne inowgh, wythoute ony glose,  
 "Whan mennes weyes please unto oure Lorde,  
 "It shalle converte and brynge to accorde  
 "Mannes enmyes unto pease verray,  
 "In unité, to life<sup>4</sup> to Goddis pay."  
 Which unité, pease, reste, and charité,  
 Ifo that was here claude<sup>5</sup> in humanité,

<sup>1</sup> Ad Eph. 4: "Solliciti sitis servare unitatem spiritus in vinculo  
 "pacis."

<sup>2</sup> In primo: "Inquire pacem et persequere eam."

<sup>3</sup> Matheus 5<sup>to</sup>: "Beati pacifici, quoniam filii Dei vocabuntur."

<sup>4</sup> Proverbis: "Cum placuerint Domino vias hominis, inimicos ejus  
 "convertet ad pacem."

<sup>1</sup> without worre, B.

<sup>2</sup> inforce, B.; encrease, D.

<sup>3</sup> And after it to pursue, with  
 hart cleere, B.

<sup>4</sup> lyke, B.; love, D.

<sup>5</sup> cladded, Harkl.

That came from hevyn, and stode up with our  
 nature,  
 " Or he ascendid he yafe to us cure,  
 And lefte wyth us pease ageyne staiffe and debate,  
 Mote gefe us pease so wello iradicate<sup>1</sup>  
 Here in this woulde, that after alle this<sup>2</sup> feste  
 Wee mowe have pease in the londe of byheste,  
 " Jerusalem, which of pease is the sight,  
 Wyth his bryghtnes of eternalle lighte.  
 There glorified in reste wyth his tuicione,  
 The deité to see wyth fulle fruicione,  
 He secunde persone in divinis is,<sup>3</sup>  
 He us assume,<sup>4</sup> and brynge us to the blisse. Amen.

*Here endithe the trewe processe of the libelle<sup>5</sup> of  
 Englysshe policie, exhortynge alle Englande to kepe  
 the see enviroun, and namely the narrow see;  
 shewynge whate worshippe, profite, and salvacioun  
 comethe thereof to the reigne of Englonde, etc.*

Go furthe, libelle,<sup>6</sup> and mekely shewe thy face,  
 Apperynge evere wyth humble contynaunce;  
 And pray my lordes the to take in grace  
 In opposaile,<sup>7</sup> and cherisshynge the<sup>8</sup> avaunce  
 To hardynesse, if that not variaunce  
 Thow haste fro troughte<sup>9</sup> by full experience,  
 Auctours and reasone, yif ought faile<sup>10</sup> in substaunce,  
 Remitte to heme that yafe the this science.

<sup>1</sup> " Pacem relinquo vobis, pacem meam do vobis."

<sup>2</sup> " Urbis beata, Jerusalem, dicta pacis visio, etc."

<sup>1</sup> irradiate, B.

<sup>2</sup> after at his, B.

<sup>3</sup> in divyness, B.; divinenesse, Hae.

<sup>4</sup> asyng, B.

<sup>5</sup> bible, D.

<sup>6</sup> lytle bylle, B., C.

<sup>7</sup> apposell, C.; especualle, D.

<sup>8</sup> scherische the and u., C.

<sup>9</sup> hast sore thowt trowthe, B., C.

<sup>10</sup> fulle, B., C.

<sup>1</sup> That sythe it is sothe, in verray feythe,  
 That the wyse lorde baron of Hungerforde  
 Hatho the ovensene, and verrily he seithe  
 That thow arte trewe, and thus he dotho recorde,  
 Nexte the gospell; God wotte, it was his worde,  
 Whanno he the redde alle over in a nyghte.  
 Go fortho, trewe booke, and Criste defende thi  
 ryghte.

*Explicit libellus de policia conservativa maris.*

#### LAMENT OF THE DUCHESS OF GLOUCESTER.<sup>2</sup>

Thorowowt a pales as I can passe,  
 I hard a lady make grot mono,  
 And ever she syked and sayd, " Alas!  
 " Alle wordly joy ys from me gone;  
 " And alle my fiendes from me can fle;  
 " Alas! I am fulle woo begon;  
 " Alle women may be ware by me.  
  
 " Alle women that in this world be wrowght,  
 " By me they may insaumpulle take,  
 " As I that was browght up of nowght,  
 " A prince had chosyn me to his make;

<sup>1</sup> Instead of the lines which follow, B. has in conclusion:

*To the gret prelate, the heyghust so  
 confessor,  
 The gret mayster of the gratest  
 housse,  
 Cheff' tresorere of the gret socoure,  
 Besshop, herle, and baroun plen-  
 tivous,  
 Of highe wyttes lordes the famous,  
 To examene thy doubled rendytee,  
 I offer the tham to be gracious,  
 To myn excuse, furwelle, my own  
 trolde.*

MSS. C. and D. conclude in the same words.

<sup>2</sup> The duchess of Gloucester performed her penance on the 18th of November 1441. The poem here printed is preserved in a MS. of the latter half of the fifteenth century, in the Library of Balliol College, Oxford, No. 354, fol. 169, v<sup>o</sup>, written by a citizen of London named Richard IIII, but the poem itself appears to have been composed at the time of the event to which it refers.

" My sofferen lorde so to forsake,  
 " Yt was a dulfulle destenyc.  
 " Alas! for to sorow how shuld I slake;  
 " Alle women may be ware by me.

" I was so high upon my whele,  
 " Myne owne estate I cowlde not know,  
 " Therfor the gospelle seythe fulle welle,  
 " Who wille be high, he shalle be low.  
 " The whele of fortune, who may it trow,  
 " Alle ys but veyn and vanytye;  
 " My flowris off joy be alle down blow;  
 " Alle women may be ware by me

" In worldly joy and worthynes  
 " I was besette on every side;  
 " Of Glowcestere I was duchess,  
 " Amonge alle women magnifyed.  
 " As Lucyfer felle down for pryde,  
 " I felle ffrom alle felycytye;  
 " I hade no grace my self to gyde;  
 " Alle women may be ware by me.

" Alas! what was myne adventure,  
 " So sodenly down for to falle,  
 " That hade alle London at my cure,  
 " To crok and knele, whan I wold calle?  
 " Now, fader of hevyn celestyalle,  
 " Of my complaynt have pytye.  
 " Now an I made sympulest of alle;  
 " Alle women may be ware by me.

" Before the counselle of this londe,  
 " At Westmynster, upon a day,  
 " Ffulle rewfully ther dide I stonde;  
 " A worde for me durst no man say.

" Owre soverayn lorde withowt delay  
 " Was there he myght both here and see  
 " And to his grace he tolke me ay.  
 " Alle women may be ware by me.

" Hys grace to me was evermore gayne,  
 " Thowgh I had done so gret offence;  
 " The lawe wolde I hade bene slayn,  
 " And sum men dyde there delygence.  
 " That worthy prynce of high prudence  
 " Of my sorow hade gret petye.  
 " Honour to hym, with reverence!  
 " Alle women may be ware by me.

" I come before the spiritualité;  
 " Two cardynals, and byshoppis fyve,  
 " And oder men of gret degré,  
 " Examened me of alle my lyffe.  
 " And openly I dyde me shryffe  
 " Of ~~alle~~ thyng that they asked me.  
 " Than was I putt in penaunce belyffe;  
 " Alle women may be ware by me.

" Thorow London in many a strete,  
 " Of them that were most pryncypalle,  
 " I went bare fote on my fette,  
 " That sum tyme was wonte to ride rialle.  
 " Fader of hevyn and lorde of alle,  
 " As thou wilt, so must yt be.  
 " The syne of pryde wille have a falle;  
 " Alle women may be ware by me.

" Farewelle, London, and have good day;  
 " At the I take my leve this tyde;  
 " Farewelle, Grenwyche, for ever and ay;  
 " Farewelle, fayn places on Tommys syde;

" Ffarewelle, alle welth and the world so wide.  
" I am asigned where I shalle be;  
" Under mens' kepyng I must abide.  
" Alle women may be ware by me.

" Ffarewelle, damask and clothes of gold;  
" Ffarewelle, velvet, and clothes in grayn;  
" Ffarewelle, robes in many a folde;  
" Ffarewelle, I se you never agayn.  
" Ffarewelle, my lorde and sufferayn;  
" Ffarewelle, that may no bettere be;  
" Owr partyng ys grownd of felyng payn.  
" Alle women may be ware by me.

" Ffarewelle, my mynstrels, and alle your songe,  
" That ofte hath made me for to daunce.  
" Ffarewelle; I wott I have done wronge;  
" And I wyte my mys-governaunce.  
" Now I lyste nother to pryke nor prauunce;  
" My pryde ys put to poverté.  
" Thus, both in Englund and in Fraunce,  
" Alle women may be ware by me.

" Ffarewelle, alle joy and lustynesse;  
" Alle worldly myrth I may forsake.  
" I am so fulle of hevynesse,  
" I wotte not to whom my mone to make.  
" Unto hym I wille me take  
" That for me dyed upon a tre.  
" In prayer I wille both walke and wake;  
" Alle women may be ware by me."

*Here endith the lamytacion of the duches of  
Gloucettere.*



ON THE PROSPECT OF PEACE.<sup>1</sup>

Mercy and Trouthe mette on an hih mounteyn,  
 Briht as the sonne with his beemys cleer,  
 Pees and Justicia walkyng on the pleyn,  
 And with foure sustryn, moost goodly of ther cheer,  
 List nat departe nor severe in no maneer,  
 Of oon accoord by vertuous encrees  
 Joyned in charité, pryncesses moost enteer,  
 Mercy and Trouthe, Rihtwisnesse and Pees.

*Misericordia*, ground and original  
 Of this processe, *Pax* is conclusioun;  
 Rihtwisnesse of vertues pryncipal,  
 The swerd to modelye of executioun,  
 With a sceptre of discrecioun;  
 Then sustir *Equitas* wil put hir sif in prees,  
 Which with hir noble mediacioun  
 Sette alle vertues in quiete and in pees.

In this woord *Pax* ther be lettrys thre;  
 P set toforn for polityk prudence;  
 A for augmentum and moore auctorité;  
 X for Xpus, moost digne of reverence,  
 Which on a cros by mortal violence  
 With blood and watir wrot by a relees  
 Of our trespacys, and for ful confidence  
 With hym to regne in his eternal pees.

<sup>1</sup> This poem, by the well-known  
 monk of Bury, John Lydgate, ap-  
 pears to have been composed during  
 the negotiations for peace between

England and France in the latter  
 part of the year 1443. It is printed  
 from a nearly contemporary copy in  
 MS. Harl. No. 2255, fol. 21, r<sup>o</sup>.



In inward pees ther is eek of the herte  
 Which callid is a pees of conscience;  
 A pees set outward, which that doth averte  
 To worldly tresours with to gret dilligence;  
 Glad pees in povert, groundid on pacience,  
 Professyd to which was Diogenes,  
 Which gruchyd nevyr for noon indigence,  
 Such as God sent, content in worre and pees.

Ther is also a pees contemplatif,  
 Of parfyt men in ther professioun;  
 As some that leede a solitary lif,  
 In fastyng, prayng, and devout orisoun;  
 Visite the poore, and of compassioun,  
 Nakyd and needy, and hungry socourlees,  
 And poore in spirit, which shal have ther guerdoun,  
 With Crist to regne in his eternal pees.

Pees is a princesse, doubtir to Charité,  
 Kepyng in reste cités and roial tounes,  
 Folk that be froward, set in tranquyllité,  
 Monarchies and famous regiouns;  
 Pees preservyth them from divisions;  
 As with the philisophe callid Socrates,  
 Among alle vertues makith a discripcioun,  
 He moost comendith this vertu callid pees.

Pees is a vertu pacient and trefable;  
 Set in quyet disoord of neihbours,  
 Froward cheerys, pees makith anyable  
 Of thorny roseers pees gadrithe out the thowres,  
 Makith the sword to ruste of conquerours,  
 Provided by poetytys nat slouh nor rokless,  
 And mediacioun of wise ambassitours,  
 The spere maad blont, brought in, love and pees.

And who that list plente of pees\*possede,  
 Live in quyete fro schlaundre and diffamo,  
 Our Lord Jhesus he muste love and drede,  
 Which shal preserve hym fro worldly trouble and  
 shame.

This woord Jhesus in Nazareth took his name,  
 Brouht by an angil, which put hym silf in pees,  
 Whan Gabriel cam, the gospeleer seith the same,  
 Brouht gladdest tydynges that evir was of pees.

And in rejoisshyng of this glad tydyng,  
 Angelis song devoutly in the ayr  
*Gloria in excelsis*, at comyng of this kyng;  
 And thre kynges havyng ther repayr,  
 With a sterre that shoon so briht and fayr,  
 Brouht hem to Bedleem, a place that they cheos,  
 Of ther viage brouht out of despayr,  
 Where poorly loggyd they fond the kyng of pees.

Briht was the sterre ovir the dongoun moost,  
 Wher the hevonly queen lay poorly in jesyno,  
 With the seven douhtren of the Hooly Goost  
 On hire awaytyng, moodir and virgine;  
 Tofore whos face lowly they did enclyne,  
 Song *Gaudes Deo* pastores doutlees,  
 Fyl down to ground, bowyd bak and chyne,  
 And of ther song the refreit was of pees.

Of the seven douhtren of the Hooly Goost,  
*Caritas* in love buente briht as levene,  
 And for bicause that she lovyd moost,  
 Hir contemplacioun radht up to the hevene.  
 The next sustynynge of the, as I can nevene,  
 Was Patience, which put hir silf in pees,  
 And moost was besy of alle the sustynynge,  
 Folk at discord to settyn hem in pees.

*Gaudium in spiritu* to rejoisshe every wrong,  
 Ffor Cristes comyng, among hir sustrys alle,  
 With a glad spirit this was hir newe song,  
*Gaudete in Domino*, born in an oxis stalle;  
 A new myracle in Bedleem is now falle,  
 Kyng Davidis heir, mong prophetis perlees,  
 Shal at Jerusalem, in that royal halle,  
 As lord of lordys, callyd sovereyn lord of pees.

In thes seven sustryn was no divisioun;  
 Cheef of ther consayl was *Humilitas*;  
 Content with lilel was Discrecioun;  
 Moost meke of alle was *Leta-paupertas*;  
 Alle of accord, cause that *Benignitas*  
 Set governaunce that noon was rekless.  
 Of cardinal vertues *Perfecta-societas*,  
 What evir they wrouhte, concludid upon pees.

Thes sustryn alle, pacient and pesible,  
 Lyk ther princessse moost fayr, moost graciouss,  
 Callyd Maria, as ferre as was posible,  
 Ffulfilled with vertues she was moos plentevous,  
 Queen of hevenc, lay in a symple hous,  
 A poore stable, mong beestys rowleless,  
 An oxe, an asse, no courseers costious,  
 In a streight rakke lay ther the kyng of pees.

At Cristes birthe, as I reheise can,  
 This pees cam in, almoost at merk mydnyht,  
 Tymo of thempyro of Octovian,  
 Whan Cibile cast hir look upriht  
 Toward the Orient, and sauh an auhteer briht,  
 Callyd *ara cali*, of beute peerlees;  
 Theron an emperesse moost fayr of face and siht,  
 A child in hir armys callyd cheef lord of pees.

The pees of grace long while did endure,  
 Tyme that iij. kynges wer conveyd with the sterre,  
 Tyl Herodes of froward aventure  
 Goyñ Jhesus by malys gan a werre,  
 Sent his knyhtes both nyh and ferre,  
 Slouh innocentys of malys gitlees,  
 In Bedleem boundys this tyraunt list so erre  
 Ageyn the prynce callyd soverayn lord of pees.

This Herodis tiraunt ful of pryde,  
 In his malys surquedous and cruel,  
 Thoruh alle the citees that stood there besyde  
 Slouh alle the childre, geyñ Crist he was so fel  
 Of compassioun moost pitously Rachel  
 Wepte, whan she sauh the knyhtes mercilees  
 Slouh so hir childre born in Israel,  
 Ffor his sake, sovereyn lord of pees.

Ther be figures dolorous of pitó,  
 Of fals tyrauntes vengable to do wraak;  
 Caym slouh Abel for his great equitó;  
 Attwen Ismael was stryff and Isaak;  
 Esaw wolde have founde a laak,  
 Cause that Jacob was put out of pees;  
 By Rebecca a while set abaak,  
 Atwen the brethre tyl ther wer maad a pees.

The Apocalips remembryd of seyn Johan,  
 In his avisiouns the ewangelist took heede,  
 With a sharp swerd he sauh ridyng oon,  
 Ffers and proudly, upon a poleyn steede,  
 Of colour reed, his journé for to speede,  
 By his array vengable and rekless;  
 Whos power was both in lengthe and breede,  
 To make werre, and distroye pees.

His swerd wex bloody in the mortal warre  
 Attween Grekys and them of Troye town,  
 Gan spreede abroad bothe nyh and ferre,  
 Thebes afor brought to destruccioun;  
 \* Kyng Alisaundre put Darye down  
 In Perce and Meede, the crowne whan he chees;  
 Vowes of the Pecok the Ffrenssh makith menciou,   
 Pryde of the werrys, moost contrary unto pees.

\* Othir werrys that were of latter age,  
 Afftir Jerusalem and gret Babiloon,  
 Werrys attween Roomo and Cartago,  
 Of thre Scipiouns, moost sovereyn of renoun;  
 Rekne Hanybal, the proude champion,  
 Brak Rome wallys, furious and reklees,  
 At the laste, stranglyd with poisoun,  
 Of marcial he koude lyve novir in pees.

At werrys dreedful vertuous pees is good;  
 Striff is hatful, pees douhtir of plesaunce.  
 In Charllys tyme ther was shad gret blood;  
 God sende us pees twen Ynglond and ffraunce!  
 Werre causith povert, pees causith habundaunce,  
 And attween bothen, for ther moor enerees,  
 Withoute feynyng, fraude, or varyaunce,  
 Twen al cristene Crist Jhesu send us pees.

The ffifte Perry, preevyd a good knyht  
 By his prowessse and noble chivalrye,  
 Sparyd nat to pursuo his riht,  
 His title of ffraunce and of Normandy,  
 Deyed in his conquest, and we shal alle dye.  
 God graunt us alle, now aftir his discees,  
 To sende us grace, attween ech partye,  
 By love and charyté to live in parfyt pees.

Criste cam with pees at his nativité,  
 Pees songe of angelis for gladnesse in Bedleem;  
 And of his mercy to make us alle fro,  
 He suffryd deth at Jerusaleem.  
 The day wex dirk, the sonne lost his been;  
 The theef to paradyse by mercy gan in pees;  
 Gladdest kalendis to every cristen reem,  
 Ffor us to come to evirlastyng pees.

*Explicit quod Lydgate.*

ON THE TRUCE OF 1444.<sup>1</sup>

Sum man goth stille of wysdam and resourc  
 Afor provided can kepe weel scilence;  
 Fful offte it noyeth, be recoord of Catoun,  
 Large language concludyng off no sentence;  
 Speche is but fooly and sugryd elloquence  
 Medlyd with language wheer men have noght to don;  
 An old proverbe groundid on sapience,  
 Alle goo we stille, the cok hath lowe schoon.

To thynke mochyl, and seyn but smal,  
 Yiff thou art feerffulle to ottre thy language,  
 It is no wisdam a man to seyn out al;  
 Sum bird can synge merily in his cage.  
 The stare wyl chatre and speko of long usage,  
 Though in his speche ther be no greet resoun;  
 Kepe ay thy tounge fro surfeet and outrage;  
 Alle go we stille, the cok hath lowe shoon.

---

<sup>1</sup> This poem, also by Lydgate, appears to have been occasioned by the truce concluded by the earl of Suffolk in 1444, and the treaty of marriage between Henry VI. and Margarete of Anjou. It is printed, like the preceding, from MS. Harl. No. 2255, fol. 131, v<sup>o</sup>.



Unavised speke no thyng toforn,  
 Nor of thy tounge be nat rekkeles,  
 Uttre nevyr no darnel with good corn,  
 Begyn no trouble whan men trete of pees;  
 Scilence is good, and in every prees,  
 Which of debate yevith noon occasoun;  
 Pacience preysed of prudent Sociatees;  
 Alle go we stille, the cok hath lowe shoon.

Comoun astrologeer, as folk expert weel knowe,  
 To kepe the howrys and tydis of the nyght,  
 Sumtyme hih and sumtyme he syngith lowe;  
 Dam Pertelot sit with hire brood doun right;  
 The fox comyth neer withoute candollyght  
 To trete of pees, meñyng no tresoun,  
 To avoyde as gile and ffraude he hath behight,  
 Alle go we stille, the cok hath lowe shoon.

Undir fals pees ther may be covert ffraude;  
 Good cheer outward, with face of innocence;  
 Ffeyned flattery, with language of greet laude;  
 But what is wers than shynyng apparence,  
 Whan it is provyd fals in existence?  
 Al is dul shadwe whan Phebus is doun goon,  
 Berkyng behynde, ffawnyng in presence;  
 Alle go we stille, the cok hath lowe shoon.

The royalle egle, with his ffetherys dunno,  
 Of nature so hih takith his flyght,  
 No bakke of kynde may looke ageyn the sunno,  
 Of ffrowardnesse yit wyl he ffeen be nyght  
 And quenche laumpys, though they brenne bright.  
 Thynges contrarye may nevyr accorde in oon;  
 A fowle glooweim in dirknesse showith a lyght;  
 Alle go we stille, the cok hath lowe shoon.



The wourld is tournyd almoost up-so-doun,  
 Undir prynces ther dar noon officeer,  
 Peyne of his lyff, do noon extorcioun;  
 Ffreecrys dar nat fflatere, nor no pardowneer,  
 Where evir he walke al the longe yéer,  
 Awtentyk his seelys everychoon,  
 Up peyne of cursyng, I dar remembre heer,  
 Alle goo we stille, the cok hath lowe shoon,

Alle estatys of good condicioun  
 Wille noon of them offende his conscience,  
 Bysshoppis, prelatys, of oon affeccioun  
 Kepe ther chargys of entieer dilligence;  
 Avaunsyd persownys holde residence  
 Among ther parysshens, make a departysoun  
 Of ther tresours to folk in indigence;  
 Alle goo we stille, the cok hath lowe shoon.

I saugh a kevelle, corpulent of stature,  
 Lyk a materas redlyd was his coote,  
 And theron was sowyd this scripture,  
 A good be stille is weel wourth a groote.  
 It costith nat mekyl to behoote,  
 And paye ryght nought whan the feyre is doon  
 Suych labourrys synge may be roote,  
 Alle goo we stille, the cok hath lowe shoon.

Atwen a shipe with a large seyl  
 And a cokboot that goth in Tempso lowe,  
 The toon hath oorys, to his greet avayl,  
 To spede his passage whan the wynd doth blowe,  
 A blynd maryneer, that doth no sterre knowe,  
 His loodmannage to conveye down;  
 A ffresh comparisoun, a goshawk and a crowe;  
 Allo go we stille, the cok hath lowe shoon.

The royalle egle, with his fetherys dunne,  
 Whoos eyen been so cleer and so bryght  
 Off nature, he porce may the sunne;  
 The owgly bakke wyl gladly fleen be nyght  
 Dirk cressetys and laumpys that been lyght;  
 The egle alofte, the snayl goth lowe down,  
 Darythe in his shelle, yit may he se no sight;  
 Alle go we stille, the cok hath lowe shoon.

The peecok hath ffetherys bryght and sheno;  
 The cormeraunt wyl daryn in the lake;  
 Popyngayes froo Paradys comyn al grene;  
 Nyghtynggales al nyght syngen and wake,  
 For longe absence and wantyng of his make;  
 Withoute avys make no comparysoun  
 Atween a laumperey and a shynyng snake;  
 Alle go we stille, the cok hath lowe shoon.

Where is also a thyng incomparable,  
 By cleer repoort, in al the would thorough right;  
 The ryche preferryd, the poore is ay cowpable,  
 In ony quarelle gold hath ay moost myght.  
 Evir in dirknesse the owle takith his flight;  
 It were a straunge unkouth devisyoun,  
 Tersites wrecchyd, Ector moost wourthy knyght;  
 Alle goo we stille, the cok hath lowe shoon.

Is noon so proude, pompous in dignyté,  
 As he that is so sodeynly preferryd  
 To hih estaat, and out of poverté;  
*Draco volans* on nyght his tayl is sterryd;  
*Stellæ erraticæ* nat flix, for they been erryd;  
 Stable in the eyr is noon impressioun;  
 This would wer stable, yif it were nat worryd;  
 Alle goo we stille, the cok hath lowe shoon.

Among estatys whoo hath moost quiete?  
 Hih lordshippes be vexid with bataylle;  
 Tylthe of ploughmen ther labour wyl nat lete;  
 Geyn Phebus uprist syngen wyl the quaylle;  
 The ameraus lارke of nature wyl not faylle  
 Ageyn Aurora synge with hire mery sown;  
 No laboureer wyl nat for his travaylle;  
 Alle goo we stille, the cok hath lowe shoon.

Foo unto hevys and enemy is the drane;  
 Men with a tabour may lyghtly cacche an hare;  
 Bosard with botirflyes makith beytis for a crane;  
 Brechelees beerys be betyn on the bare;  
 Houndys for favour wyl nat spare  
 To pynche his pylche with greet noyse and soun;  
 Clepith he merye that slombryth with greet care;  
 Alle goo we stille, the cok hath lowe shoon.

I sauh a krevys, with his klawes longe,  
 Pursewe a snayl, poore and impotent;  
 Hows of this snayl, the wallys wer nat stronge,  
 A slender shelle, the sydes al torent.  
 Whoo hath no goold, his tresour soone spent;  
 The snaylis castel but a sklendir coote;  
 Whoo seith trouthe, offte he shalle be shent;  
 A good be stille is offte weel wourth a groote.

Whoo hath noon hors on a staff may ryde;  
 Who hath no bed, may slepyn in his hood;  
 Whoo hath no dyneer, at leyser must abyde,  
 To staunche his hungir abyde upon his ffood.  
 A beggers appetight is alway ffresh and good,  
 With voyde walet, whan al his stuff is doon,  
 Ffor fawte of vitaylle may knele afore the skood;  
 Alle goo we stille, the cok hath lowe shoon.

The ryche man sit stuffyd at his stable ;  
 The poore man start hungry at the gate,  
 Of remossaylles he wolde be partable ;  
 The awmeneer seyth he cam to late.  
 Off poore men doolys is no sekir date,  
 Smal or ryght nought whan the feeste is doon.  
 He may weel grucche and with his tounge prate ;  
 Alle goo we stille, the cok hath lowe shoon.

A good be stille is weel wourth a groote ;  
 Large language causith repentaunce ;  
 The kevel wroot in his rydlyd coote,  
 Out with al this marke in your remembraunce.  
 Whoo cast his journé in Yngelond or in Ffraunce,  
 With gallyd hakeneyes, whan men have moost to doon,  
 A fool presumptuous, to cacche hym acqueyntaunce ;  
 Alle goo we stillo, the cok hath lowe shoon.

Whoo that is hungry, and hath no thyng but boonys  
 To staunche his apetyght, is a froward foode ;  
 Among an hundryd oon chose out for the noonys  
 To dygestioun repastys be nat goode.  
 To chese suyeh vitaylles ther braynes wer to woode.  
 That lyoun is gredy that stranglith goos or capoun ;  
 Fox and ffulmard, togidre whan they stoode,  
 Sang, be stille, the cok hath lowe shoon.

Here al thyng and kepe thy paciencie ;  
 Take no quarelle, thyнк mokyl and sey nought ;  
 \* A good be stille, with discreet seilence  
 For a good grote may not wol be bought.  
 Keep cloos thy tounge, men sey that free is thought,  
 A thyng seid oonys, outhir late or soon,  
 Tyl it be loost, stoole thyng is nat sought ;  
 Alle goo we stillo, the cok hath lowe shoon.\*

*Explicit quod Lydgate.*

ON THE POPULAR DISCONTENT AT THE DISASTERS  
IN FRANCE.<sup>1</sup>

(Written about 1449.)

Bedforde.<sup>2</sup>                      Gloucetter.<sup>3</sup>  
The Rote is dod, the Swanne is goone,  
Excetter.<sup>4</sup>  
The fry Cressett hath lost his lyght;  
Therefore Ingland may make gret mone,  
Were not the helpe of Godde almyght.  
Roone.<sup>5</sup>  
The castelle is wonne where care begowne,  
Somerset.<sup>6</sup>  
The Portecolys is leyde adowne;  
Cardinale.<sup>7</sup>  
Iclosid we have oure welevetto hatte,  
That keveryd us from mony stormys browne.

<sup>1</sup> The various events alluded to in these cyplous verses, such as the deaths of the dukes of Gloucester and Exeter and of cardinal Beaufort, which occurred in 1447, and especially the loss of Rouen, which was surrendered to the French in that year, seem to fix their composition to the year following, or at latest to 1449. They are preserved in the Cotton. Rolls, ii. 23, in the British Museum. This was one of the songs which paved the way for the popularity of the house of York.

<sup>2</sup> John Plantagenet, duke of Bedford, third son of king Henry IV., and regent of France, had died in 1435.

<sup>3</sup> Humphrey Plantagenet, duke of Gloucester, fourth son of Henry IV., died under arrest at Bury St. Ed-

munds in 1446, and is believed to have been murdered.

<sup>4</sup> John Holland, duke of Exeter, who died on the 5th of August 1446.

<sup>5</sup> Rouen was surrendered to the French in 1447.

<sup>6</sup> Edmund Beaufort, earl of Somerset, under which title he was made regent of France on the recall of the duke of York in 1445, and created duke of Somerset on the 31st of March 1448. After the loss of Rouen and Caen, he was recalled from his command in France, and had to encounter great unpopularity, both for his mismanagement in France, and because he was one of the court favourites.

<sup>7</sup> Cardinal Beaufort died on the 11th of April 1447.

Northfolke.<sup>1</sup>

The White Lion is leyde to slepe,

Southfolk.

Thorouȝ the envy of the Ape clogge;  
And he is bownden that oure dore shuld kepe,  
That is Talbott oure goodo dogge.<sup>2</sup>

Fawkenberge.<sup>3</sup>

The Fisshere hathe lost his hangulhooke;  
Gete theym agayne when it wolle be.

Wylloby.<sup>4</sup>

Oure Mylle-saylle wille not abowte,  
Hit hath so longe goone emptye.

Warwik.<sup>5</sup>

The Bere is bound that was so wild,  
Tfor he hath lost his ragged staffe.

Bokyngham.<sup>6</sup>

The Carte nathe is spokeles,  
For the counseille that he gaffe.

Danyelle.<sup>7</sup>

The Lily is both faire and grene;

Norreys.<sup>8</sup>

The Coundite rennyth not, as I wone.

<sup>1</sup> John de Mowbray, duke of Norfolk. The reference is probably to the duke who died in 1432, and who had distinguished himself in the French wars under Henry V.

<sup>2</sup> The great warrior John Talbot, earl of Shrewsbury, who had been recalled from active service in France.

<sup>3</sup> William Neville lord Fauconberg, one of the distinguished heroes of the French wars.

<sup>4</sup> Robert lord Willoughby, another of the heroes of the French wars.

<sup>5</sup> Richard Neville, created earl of Warwick on the 4th of May 1442. He espoused the party of the duke of York, and was taken and be-

headed at the battle of Wakefield. He was the father of the king-maker.

<sup>6</sup> Humphrey de Stafford, created duke of Buckingham on the 14th of September 1444. He was killed in the battle of Northampton, in 1460.

<sup>7</sup> Thomas Daniel, "armiger," or esquier, was one of the unpopular courtiers, who appears in this same Cottonian Roll, ii. 23, as one of those indicted at Rochester on the feast of the Assumption of the Virgin, 20th Hen. VI. (August 15, 1451).

<sup>8</sup> John Norris, one of the officers of the household to Henry VI.



Trevilian.<sup>1</sup>

The Cornysshé Chowgh offt with his trayne

Rex.

Hath made oure Egulle blynde.

Arundelle.<sup>2</sup>

The White Harde is put out of mynde,

Because he wolle not to hem consent ;

Therefore the commyns saith is both trow and kynde

Bothe in Southesex and in Kent.

Bowser.<sup>3</sup>

The Water-Bowge and the Wyne-Botelle,

Prior of Saint Johanis.

With the Vetturlockes cheyne bene fast.

Excettur.

The Whete-yere wolle theym susteyne

As longe as he may endure and last.

Devynshire.<sup>4</sup>

The Boore is farre into the west,

That shold us helpe with shilde and spere ;

Yorke.<sup>5</sup>

The Fawkcoun fleyth, and hath no rest,

Tille he witte where to bigge his nest.

<sup>1</sup> Daniel Trevilian, included in the articles against the duke of Suffolk. A John Trevelyian is enumerated among the persons indicted at Rochester in 1451, as "nuper de London, armiger."

<sup>2</sup> William Fitz-Alan, earl of Arundel.

<sup>3</sup> Henry lord Bouchier, whose arms were argent, a cross ingrailed gules, between four water-bougets,

sable. The wine-bottle may perhaps refer to James Butler, created earl of Wiltshire in 1449.

<sup>4</sup> Thomas Courtenay, earl of Devon, one of the heroes of the French wars, and a staunch supporter of the Lancastrian cause.

<sup>5</sup> The duke of York had at this time retired to his government in Ireland.



ON THE ARREST OF THE DUKE OF SUFFOLK.<sup>1</sup>

Now is the Fox<sup>2</sup> drevin to hole ; \*hoo to\* hym, hoo !  
hoo !

Ffor and he crepe out, he wille yow alle undo.

Now ye han founde parfite, love welle your game ;

For and ye renne countre thenne be ye to blame.

Sum of yow holdith with the Fox, and rennythe hare ;

But he that tiede Talbot oure doge, evylle mot he fare ! \*

Ffor now we mys the black doge withe the wide  
mouthe ;

Ffor he wolde have ronnon welle at the Fox of the  
southe.

And alle gooth bacwarde, and Donno is in the myre ;

As they han deservede, so pay they ther hire.

Now is tyme of Lent, tho' Fox is in the Towre ;

Therefore sende hym Salesbury to be his confessoure.<sup>3</sup>

Many mo ther bene, and we kowde hem knowe ;

But wonne most begynne the daunce, and alle come  
arowe.

\* Loke that your hunte blowe welle thy chase ;

But he do welle is part, I beshrew is face !

This Fox at Bury slowe oure grete gandore ;<sup>4</sup>

Therefore at Tyborne mony monne one hym wondere.

Jack Napys, with his clogge,

Hath tiede Talbot oure gentille dogge.

<sup>1</sup> From the Cotton, Rolls, ii. 23.

<sup>2</sup> The duke of Suffolk, who was accused, among other crimes, of having promoted the murder of the duke of Gloucester.

<sup>3</sup> Richard Neville, earl of Salis-

bury, was one of the great political opponents of the duke of Suffolk.

<sup>4</sup> The duke of Gloucester, who was accused and arrested when attending the parliament held at Bury St. Edmunds in 1440.

Wherefore Beamownt,<sup>1</sup> that gentille rache,  
 Hath brought Jack Napis in an eville cache.  
 Be ware, al menne, of that blame,  
 And namly ye of grete fame,  
 Spirituall and temperalle, be ware of this,  
 Or els hit wille not be welle, iwis.  
 Gave save the kyng, and God forbede  
 That he suche apes any mo fede.  
 And of the perille that may befalle  
 Be ware, dukes, erles, and barons alle.

Gens erit australis rector regni generalis,  
 Et regit injusto, periet quoque postea juste.  
 He is wise that is wode, he is riche that haso no  
 goode;  
 He is blynde that may se, he is riche that shalle  
 never ithe;  
 He is fledde that is not ferde, and he abideth that  
 maketh alle your berdes.

ON BISHOP BOOTHE.<sup>2</sup>

Boothe, be ware, bisshope<sup>3</sup> thoughe thou be,  
 Sithe that Symoun hym self set the in thy sete,  
 Petur his pagent pleyed not with the;  
*Oaro* and *Sanguis* did pryvely plete;  
 Thy goode and thy catelle made the to mete  
 With the churche of Chester, whiche crieth, alas!  
 That to suche a mafflarde marryede she was.

<sup>1</sup> John lord Beaumont, lord constable of England, who in that capacity arrested the duke of Suffolk.

<sup>2</sup> From the Cotton, Rolls, ii. 23. It was evidently written in the middle of the excitement against the duke of Suffolk.

<sup>3</sup> William Boothe, made bishop of Coventry and Lichfield in 1417, was promoted to the archbishopric of York in 1453. This see was, during several centuries after the Norman conquest, called popularly the bishopric of Chester.

Prese not to practise on the privet<sup>o</sup>  
 Of princes powere, but pluk at the ploughe;  
 Clayme thou a Carter crafty to be;  
 Medille the no ferthere, for that is ynoughe.  
 Thow hast getyne gret goode, thou wost welles how.  
 By symoni and usure bilde is thy bothe;  
 Alle the worlde wote welles this sawys be sothe.

The psalmus of the sawter, or Salamonis boke,  
 Austyne or Ambrose, or othere trefyes ther are,  
 But litelle on the lessons lust the to loke.  
 Be not to bolde, but be thou wel ware.  
 The wit of this worlde wantonly ware,  
 And likenyde to lewdenes lorne in my lore;  
 Shame sewith sone, whenne syn gooth byfore.

Sum servyne silver, and sorow they doone seche;  
 Synne is ther soveraigne, so what I say.  
 Loke on this lessoun, and lerne of a leche,  
 Thy soule for to save with *miserere mei*.  
 The printe of a palsy wisith the thy way,  
 And shewith by thy semblant to sey the ther sothe,  
 That tyme is to course hens, and breke up the bothe.

Cast in thy conciens clerkly to knowe,  
 Publique and privathe is alle one;  
 Tullius hit tellith fulle trewly y trowe,  
 The regentes of Rome mony day gone,  
 In honours and havour lile hem allone,  
 And of the wide worlde worthiest they were,  
 To the commyne thyng in charit<sup>o</sup> they kere.

But whenne they bogane godes to encrese,  
 To prevat persons sorow and shame,  
 Dishonoure, dispite, rebuke dide in prese,  
 With alle maner myscheff disserityng ther fame;  
 Lost alle ther lose of ther noble name,  
 Disperpiled theyme in warde, and put theyme to declyne;  
 Remembre now how Rome felle to a ruyne.

Justice ne was egaly execute,  
 Fredome was forfarene for lak of liberté,  
 Right was repraysede and founde for no repute,  
 They were punysshede and tokyne in gré.  
 Rigour of lawe hit wolde no better be;  
 Dethe thoghe hit were, they myzt no better escape,  
 But the grete and the goldede they made but a jape,  
 And lepe over lawe at ther owne lust;  
 Ffavour and favelle, foule faille they ferys,  
 Broghte forthe avarice fast by the fiste.  
 \* \* \* \*

These were the rasours and the sharpe sheres,  
 These were the same that Rome overthrewe;  
 Wittenes of writyng alle this is trewe.

These made ther enmyes thenne to summyse,  
 And put fro ther powere with shenshippe and shame;  
 Cronicols thise causis craftly canne devise,  
 And tellene how trechery brought in the blame.  
 Hit is not in Englonde now the selff same;  
 Discusse it with diligens, and telle iff hit be,  
 This pagent is pringnant, sir Pilat, pardé.

And ye in youre olde age put in pres,  
 And pecus the parlious youre parfettes to play,  
 And pray for the party to make his pees,  
 That alle the worlde crieth oute on, sotly to say.  
 The voyse of the pepille is clepede *vow Dei*;  
 It is agayns grace and a gret griff  
 To maynetayne a mater of suché myscheffe.

*Vow oppressorum* one the prince playnyth,  
 And one the priste eke, be warre yow off wreche;  
 Juggement and justice tho that theym waynyth,  
 Serche out and so welle, sorow they seche.  
 The juge that is unjuste is a shrewede leche;  
 Tent to the tale of Treviliane,  
 And ffynde by his falsed what worshippe he wan.

Be ware of this warnyng, and wayte welle aboute,  
 I counselle the corse not, ne blame not the bille,  
 \* \* \* \* \*

Yt is myche lesse harme to bylle thanne to kyll.  
 Be no more blynde, but weynyth youre wille,  
 To set yow in sewrté holde up youre honde,  
 God save the kyng, his lawe, and his londe.

Men seyne that youre secte is opynly knowyne and  
 asspiede,

Concludede in conciens wonne of the tweyne,  
 That ye be yehone with tresoun aliede,  
 Or els hit is luere that maketh you to loyne.  
 Pité for to here the people complayne,  
 And riken up the ragmanne of the hole rowle,  
 That servyth silvyre and levyth the law oute.

So alle the set that for the swayne sewe,  
 Whether mony or mede make yow to mowe,  
 Try out the trouthe, myght he be trewe,  
 That covetise hath causede this gret myschess.  
 By rapyne of richese put this in prefe;  
 Muse one this mater, and be no more blynde;  
 Be faithoffulle and feynte not sawtus to fynde.

God kepeoure kyng ay, and gide hym by graco,  
 Save hym fro Southefolkes, and frome his foois alle;  
 The Pole is so parlyus men for to passe,  
 That fewe can ascapo hit of the banck rialle.  
 But set under suger he shewithe hem galle;  
 Witnes of Humfrey, Henry, and Johan,<sup>1</sup>  
 Whiche late were one lyve, and now be they goon.

And mony other that nedith not to telle,  
 Sum bene ago, and summe abidene here;  
 Hit is a shrowde polo, pounde, or a welle,

---

<sup>1</sup> Humphrey Plantagenet, duke of Gloucester; Henry Beaufort, cardinal of Winchester; and John duke of Bedford.



That drownithe the dowghty, and bryngethe hem  
abeere.

And alle is for the lordane lovithe no pere.  
Practyse his preff of alle that I sey,  
God kepe oure kyng, and hym to convey.

Bridelle yow, bysshoppe, and be not to bolde,  
And biddeth yowre beawperes se to the same;  
Cast away covetyse now be ye bolde,  
This is alle earnest that ye calle game.  
The beelesire ye be, the more is youre blame.  
Trowthe tellithe the tale, and wille it not hide;  
Your laboure for lucre is playnly aspiede.  
God, for his mercy alle this reme gyde.

#### A WARNING TO KING HENRY.<sup>1</sup>

Ye that have the kyng to demone,  
And ffrauncheses gif theyme agoyne,  
Or els I rede ye fle;  
Ffor ye have made the kyng so pore,  
That now he beggeth fro dore to dore;  
Alas, hit shuld so be.

Tome of Say<sup>2</sup> and Danielle bothe,  
To begyn be not to lothe;  
Then shalle ye have no shame.  
Who wille not, he shalle not chese,  
And his life he shalle lese,  
No resoun wille us blame.

<sup>1</sup> From the Cotton, Charters, ii. 23.

<sup>2</sup> James Mienes, lord Saye and Sele, lord treasurer, was one of the unpopular statesmen of the day, and having been, as a matter of policy, committed to the Tower, he was

dragged thence by the mob in Jack Cade's rebellion, and was beheaded by them on the 4th of July 1451. This song was written apparently before this nobleman was thrown into the Tower.

Trowthe and pore men ben appressedo,  
And myscheff is nothyng redressedo;  
The kyng knowith not alle.  
Thorowout alle Englonde,  
On tho that holdene the fals bonde  
Vengeaunce wille cry and calle.

The traytours wene they bone so sly,  
That no mane can hem aspy;  
We cane do theme no griffe.  
We swere by hym that hairwede helle  
They shalle no lenger in cressy dwelle,  
Ne in ther fals beleve.

So pore a kyng was never scene,  
Nor richere lordes alle bydone;  
The communes may no more.  
The lorde Say biddeth holde hem downe,  
That worthy dastarde of renowne,  
He techithe a fals loore.

Suffolk Normandy hath swoldo,  
To gete hyt agayne he is bolde,  
How acordeth these to in one;  
And he wenythe, withouten drede,  
To make the kyng to avowe his dede,  
And calle hit no tresoun.

We trow the kyng be to leere,  
To selle bothe menne and lond in feere;  
Hit is agayne resoun.  
But yof the commyns of Englonde  
Helpe the kyng in his fonde,  
Suffolk wolle bere the crowne.

Be ware, kyng Henré, how thou doos;  
Let no lenger thy traitours go loos;  
They wille never be trewe.  
The traytours are sworne alle togedere  
To holde fast as they were brother;  
Let hem drynk as they hanne brewe.



The chaunselere that last was hath staffes take,  
 Blanke charters, to done us wrake,  
     No nombre of them, hit is ferde.  
 Ho wolle not suffre the clerkes preche;  
 Trowthe in no wise he wille not teche;  
     He is the devels sheparde.

This bille is trewe; who wille say nay,  
 In Smythfelde synge he a day,  
     And the helpe of the rode;  
 That traitours shalle provide;  
 More resoun canne not be mevide;  
     Ther shalle hit be made goode.

O rex, si rex es, rege te, vel eris sine re rex;  
 Nomen habes sine re, nisi te recte regas.

VERSES AGAINST THE DUKE OF SUFFOLK.<sup>1</sup>

Ffor feer or for favour of ony fals mane,  
 Loose not the love of alle the commynalté;  
 Be ware and sey, by seint Juliane,  
 Duke, jwge, baroun, archebisshope and he be,  
 He wolle repent it within this monthes thre.  
 Let folke accused excuse theym selff, and they cane;  
 Reseyve no goode, let soche bribry be;  
 Support not theyme this wo bygane,  
 And let theym suche clothis as they spane,  
 And take from theym ther wages and ther fee,  
     or, by God and seint Anne!  
 Som must go hens, hit may none othere weys be,  
 And els is lost alle this lond and we;  
 Hong up suche menne to oure soverayne lorde,  
 That ever counselde hym with fals men to bé acorde.  
 Anno milleno Domini centumque quaterno  
 L. simplex pleno caveat omnis homo.

---

<sup>1</sup> From the Cottonian Rolls, ii. 23

ON THE DEATH OF THE DUKE OF SUFFOLK.<sup>1</sup>

May 3, 1450.

In the monethe of May, when gresse groweth grene,  
 Flagrant in her floures, with sweete savour,  
 Jac Napes wolde one the see a maryner to ben,  
 With his cloge and his cheyn, to seke more tresour.  
 Suyche a payn prikkede hym, he asked a confessour.  
 Nicolas<sup>2</sup> said, "I am redi thi confessour to be;"  
 He was holden so that he ne passedo that hour.  
 For Jac Napes soulo *Placebo* and *Dirige*.

Who shalle execute his exequies with a solompnité?  
 Bisshopes and lordes, as grete reson is;  
 Monkes, chanons, prestes, and other clergie,  
 Pray for this dukes soule that it might come to blis;  
 And let never suyche another come after this;  
 His interfectours blessed might thei be,  
 And graunte them for thor, dede to regne with  
 angelis;  
 And for Jac Nape soulo *Placebo* and *Dirige*.

"*Placebo*," begynnetho the bisshop of Herforde.<sup>3</sup>  
 "*Dilexi*, for myn avauncement," saitho the bisshop  
 of Chestre.<sup>4</sup>  
 "*Heu mei*," saith Salisbury,<sup>5</sup> "this gotho to ferre fortho."  
 "*Ad Dominum cum tribulatione*," saith the abbot  
 of Gloucestre.<sup>6</sup>

<sup>1</sup> From MS. Cotton. Vespas. B. xvi. fol. 1, v<sup>o</sup>.

<sup>2</sup> Nicholas was the name of the ship which arrested the vessel on which the duke of Suffolk was embarked.

<sup>3</sup> Reginald Baker, who had been promoted to this see from the abbacy of Gloucester in 1450.

<sup>4</sup> Boothe, bishop of Coventry and Litchfield. See the note, p. 225.

<sup>5</sup> Richard Beauchamp was elected bishop of Salisbury in 1450.

<sup>6</sup> Reginald, abbot of St. Peter's in Gloucester; he was one of the unpopular courtiers indicted at Rochester in 1451, according to the Cottonian Roll.

"*Dominus custodit*," saith the abbot of Rouchestre.  
 "Levavi oculos," saith frere Stanbury, "*volavi*."  
 "Si iniquitates," saith the bisshop of Worcestre;<sup>1</sup>  
 "For Jac Nape soule *de profundis clamavi*."

"*Opera manuum tuarum*," seith the cardynal wisely,<sup>2</sup>  
 That brought forthe *confitebor*, for alle this Napes  
 reson.

"*Audivi vocem*," songe Allemnighetty God on hye;  
 And therfore syng we "*Magnificat anima mea*  
 "*Dominum*."

Unto this dirige most we gon and come  
 This pascalle tyme, to say veyli  
 Thre psalmes and thre lessouns, that alle is and somme,  
 For Jac Nape soule, *Placebo* and *Dirige*.

Executors of this office *Dirige* for to synge,  
 Shalle begyn the bisshop of synt Asse;<sup>3</sup>  
 "*Verba mea auribus*," saith abbot of Redynge;  
 "Alle your joye and hope is come to alassee."  
 "*Committere, Domine*, yet graunte us grace,"  
 Saith abbot of synt Albans ful sorily.

The abbot of the Toure hille, with his fat face,  
 Quaketh and tremuleth for "*Domine, ne in furore*."

Maister Water Liard<sup>4</sup> shal synge "*Ne quando*."  
 The abbot of Westmynstae, "*Domine Deus meus, in*  
 "*te speravi*;"

<sup>1</sup> John Carpenter, bishop of Worcester, who was also a great supporter of the high church party, and therefore of the court.

<sup>2</sup> John Kemp, archbishop of York, had been made a cardinal at the close of the year 1439.

<sup>3</sup> Thomas, bishop of St. Asaph,

a prelate who appears to have gained no degree of celebrity.

<sup>4</sup> Walter Liard (in the ordinary lists of bishops he is called Hart and Lyhart) was bishop of Norwich from 1445 to 1472. This name also occurs in the list of unpopular courtiers indicted at Rochester.

"*Requiem eternam* graunte them alle to come lo."  
 Therto a pater-noster saith the bisshop of synt Davy<sup>1</sup>  
 For thes soules that wise were and mighty,  
 Suffolk, Moleyns, and Roos, thes thre;<sup>2</sup>  
 And in especial for Jac Napes, that ever was wyly,  
 For his soule *Placebo* and *Dirige*.

Rise up, Say, rede *parce in Domine*,  
 "*Nihil enim sunt dies mei*," thou shalt synge.  
 The bisshop of Carlyle<sup>3</sup> sing "*Credo*" ful sore.  
 To suyche fals traitours come foule endynges!  
 The baron of Dudley with grete mornynge,  
 Redethe, "*Tcedet animum meum vitæ mee*."  
 Who but Danyel *qui Lazarum* shal syng?  
 For Jac Napes soule *Placebo* and *Dirige*,

John Say<sup>4</sup> redethe, "*Manus tuæ fecerunt me*."  
 "*Libera me*," syngethe Trevilian, "warre the more,  
 "That thei do no more so, *requiescunt in pace*."  
 Thus prayes alle Englonde ferre and nerre.  
 Where is Somerset? whi apores he not here,  
 To synge "*Dies iræ et miseriæ*?"  
 God graunte Englonde alle in fere  
 For thes traitours to syng *Placebo* and *Dirige*.

Meny mo ther be behynde, the sothe for to telle,  
 That shal messes oppon thes do synge.  
 I pray som man do ryng the belle,  
 That these forsaiden may come to the saerynge;  
 And that in brief tyme, without more tarienge,  
 That this messe may be ended in suyche degré;  
 And that alle Englonde joyfulle may synge  
 The commendacioun with *Placebo* and *Dirige*.

<sup>1</sup> John Delamere was consecrated bishop of St. David's in 1417.

<sup>2</sup> Lord Hungerford had at this time succeeded, by right of his wife, to the title of lord Molines. He was a partizan of the house of Lan-

caster. Thomas Lord Ros was also a staunch partizan of the party of Henry VI.

<sup>3</sup> Nicholas Close.

<sup>4</sup> In the Rochester list, John Say is described as "esquire, of London."

ON THE CORRUPTIONS OF THE TIMES.<sup>1</sup>

Ffulfyllid ys the prof[e]s[s]y for ay  
 That Merlyn sayd, and many on mo,  
 Wysdam ys wel ny away,  
 No man may knowe hys f[r]end fro foo.  
 Now gyllorys don gode men gye;  
 Ryȝt gos redles alle behynde;  
 Truthe ys turnyd to se trechery;  
 Ffor now the bysom ledys the blynde.

Now gloserys fulle gayly they go;  
 Pore men be perus of this land;  
 Sertes sum tyme hyt was not so,  
 But sekyr alle this ys synnes sonde.  
 Now maynte[n]e[r]ys be made justys,  
 And lewde men rowle the lawe of kynde;  
 Nobulle men be holdyn wyse,  
 Ffor now the bysom ledys the blynde.

Truthe is set at lytyl prys;  
 Worschyp fro us longe hath be slawe;  
 Robberys now rewle ryȝtwysenesse,  
 And wygnerys with her sothe sawo;  
 Synne sothfastnesse has slawe;  
 Myrth ys now out of mannys mynde;  
 The drede of God ys al todrawo;  
 Ffor now the bysom ledys the b[l]ynde.

---

<sup>1</sup> From MS. Harl 5396, fol 295, r<sup>o</sup>. Unfortunately two lines are lost by the close cutting of the bottom of the leaf. An entry on the last page of the manuscript, in the same handwriting as this poem, gives the date of St. Bartholomew's day, in the thirty-fourth year of the reign of Henry VI., i.e., August 24, 1456.

Now brocage ys made offycerys ;  
 And baratur ys made bayly ;  
 Knyztus be made custemerys,  
 \* \* \* \* \*  
 Flatererys be made kyngus perys ;  
 Lordys be led alle out of kynde ;  
 Pore men ben knyztus forys ;  
 Ffor now the bysom ledys the blynde.

The constery ys combryd with covetyse,  
 Ffor trouth his sonkyn undur the grounde ;  
 W[ith] offycyal nor den no favour ther ys,  
 But if sir symony shewe them sylver rounde.  
 Ther among sp[irit]ualté it ys founde,  
 Ffor pcté ys clene out of ther mynde.  
 Loid, whan thy wyll is, al ys confounde ;  
 Ffor now the bysom ledys the blynde.

He ys lovyd that wole can lye ;  
 And thevys tru men honge ;  
 To God I rede that we cry,  
 That this lyfe last not longe.  
 This world is turnyd up-so-doune among ;  
 For frerys ar confessourys, ageyn a kynde,  
 To the chefo ladyes of this londe ;  
 Therfor the bysom ledys the blynde.

Lordys the lawe they lere,  
 \* \* \* \* \*  
 Japerys syt lordys ful nere ;  
 Now hath the devylle alle hys devys ;  
 Now growyth the gret flour-de-lys ;  
 Wymmonis wyttes are fulle of wynd ;  
 Now ledres lodyn the leward at her debres ;  
 For caus the bysom ledys [the] blynde.



Now prelates don pardon selle,  
And holy chyrche ys chaffare,  
Holynes comyth out of helle,  
Ffor absoluciouns waxyn ware.  
Gabberys glosen eny whare,  
And gode feyth comys alle byhynde;  
Ho shalle be levyd the sothe wylle spare?  
Ffor now the bysom ledys the blynde.

The grete wylle the sothe spare,  
The comonys love not the grete;  
Therfor every man may care,  
Lest the wade growe over the whete.  
Take hede how synne hath chastysyd Frauns,  
Whan he was in hys fayrest kynde;  
How that Flaundrys hath myschannys;  
Ffor cause the bysom ledyth the blynde.

Therfor every lord odor avauns,  
And styfly stond yn ych a stoure;  
Among zou make no dystaunce,  
But, lordys, buskys zou out of boure.  
Ffor to hold up this londus honour,  
With strenkyth our enmys for to bynde,  
That we may wyne the hevynly tour;  
Ffor here the bysom ledys the blynde.

*Explicit.*



ON THE CORRUPTIONS OF THE TIMES.<sup>1</sup>*How myschaunce regnythe in Ingeland.*

Now God, that syttyst an hyghe in trone,  
 Help thy peple in here greet nede,  
 That trowthe and resoun regne may sone,  
 For thanno schal they leve owt of drede.  
 In that wyse conscience schal hem lede,  
 Hem to brynge onto good governaunce;  
 That yt may sone be doon in dede;  
 Of alle oure synnys, God, make a delyveraunce.

And men wolde, and take good hede,  
 This lond ys now full of inyquyté;  
 And al that causyth the mayde Mede,  
 The wyche feer bannyd ys from felycyté.  
 There that scho regnyth ther ys no prosperyté,  
 To holy cherche scho doth greet grevaunce;  
 For of here apoyryd ys the hyghe dygnyté,  
 Of al oure synnys, God, make a delyveraunce.

Mede makyth fele men for to weope,  
 Wyth here frendys scho wol abyde,  
 The wyche cunne here goodys wysely kepe,  
 Be manye false weyes here wyttys gyde.  
 Untrowthe regnyth in many a syde,  
 For agayn here ys a greet distaunce,  
 That knowen ys ful feer and wyde;  
 Of al oure synnys, Good, make a delyveraunce.

---

<sup>1</sup> From a MS. in the University Library, Cambridge, ff. 1. 6, fol. 134, v<sup>o</sup>, in a handwriting of the reign of Henry VI.

Meed and falseheed assocyed are ;  
 Trowthe bannyd ys, the blynde may not se ;  
 Manye a man they make fulle bare,  
 A strange compleynt ther ys of every degré.  
 The way ys now past of tranquyllyté,  
 The wyche causyth a full greet varyaunce ;  
 Amange the comunys ther ys no game nor gle ;  
 Of al oure synnys, God, make a delyveraunce.

And men myghte wel the hyghe wey fynde  
 Of trowthe and resoune, and where they dwelle ;  
 Meede wyth here help stand scholde behynde,  
 In dyspyte of alle the develys of helle.  
 Untrowthe wyt many oon scholde no more melle ;  
 Falsehed and sche byn bothe of oon substaunce,  
 Alle be they not worth an oyster-schelle ;  
 Of alle oure synnys, God, make a delyveraunce.

Murdre medelythe ful ofte, as men say ;  
 Usure and rapyne steffy clothe stande,  
 Here abydyng ys wythe her that goon ful gay ;  
 For whanne they wele they have hom in hande.  
 And thus they rogne throughe thys lande ;  
 Ful manye they bryng to myschaunce.  
 Wyse men, beholden, be wayr al afore hande ;  
 Of alle oure synnys, God, make a delyveraunce.

Idylnesse and thefte 3yt have they no care,  
 Thoughe that thys worlde thus endure ever more ;  
 Oftyn tymes here wyde purse is full bare,  
 And other whyles here schoon be al tofore ;  
 The mete that thei ete ys alle forlore ;  
 On the galwys they scholde anhaunse ;  
 They greve the comunys, and that ryghte sore ;  
 Of alle oure synnys, God, make a delyveraunce.

Slowthe and necligence ful sore empecho  
 Justise, that scholde rogne contenually;  
 Coveytyse causyth that, for he dothe teche  
 Of all astatys seme fulle besyly.

The prosperité of thys land thus they gy  
 Forthewyth logedere al to the daunce;  
 A wronge way to werke alle they be redy;  
 Of alle oure synnys, God, make a delyveraunce.

Wyght ys blak, as many men seye,  
 And blak ys wyght, but sunne men sey nay;  
 Auctoryteys for hem they toleye;  
 Large conscience causyth they croked way.  
 In thys reame they make a foul aray.  
 Whanno the dyse renne, ther lakkythe a chaunce;  
 Clene conscien bakward goth alway;  
 Of al oure synnys, God, make a delyveraunce.

Myscheef mengid ys, and that in every syde;  
 Dyscord medelythe ful fast amonge;  
 The gatis of glaterye standen up wyde,  
 Hom semythe that al ys ryghte and no wronge.  
 Thus endurid they have al to longe;  
 Crosse and pyle standen in balaunce;  
 Trowthe and resoun be no thyng stronge;  
 Of alle oure synnys, God, make a delyveraunce.

Rychesse renewyd causithe the perdition  
 Of trowthe, that scholde stande in prosperyté;  
 Between here and hope ys mayd a devisioun,  
 And that ys al for lak of charyté;  
 Wherefore ther regnothe no tranquillyté;  
 Thys malceor causithe the fool ignorance,  
 That the peple may not in cese be;  
 Of alle oure synnys, God, make a delyveraunce.

He that hatho the word at hys owne wylle,  
 Helthe, rychesse, and contynual tranquillyté,  
 Ech mannys hestes ys glad to fulfyllé,  
 He thenkyth upon noon deversité.  
 Ful unsewyr atte the laste may he be  
 To sette hys herte in swycho abundaunce;  
 Dampnacioun yt schewythe, as thenkythe me;  
 Of allé oure sennys, God, make a delyveraunce.

Wyghte is wyghte, zyf yt leyd to blake;  
 And soote ys swettere aftur bytternesse;  
 And falsenesse ys evere drevene abake,  
 Where the thoughte ys rootyd wytheowte dubbil-  
 nesse.

Wytheowte preef may not be sykernesso;  
 Wherefore trowthe and resoun scholde hem avaunce,  
 For to take to hem stedefastnesso.  
 Of alle oure synnys, God, make a delyveraunce.

That unhappy insacyable simonia  
 Now regneth in Ingeland, and that sore;  
 He sparithe not for closynge of allehryn;  
 Woo worthe the tyme that overe was he bore!  
 Unavysyd clerk soone may be forlore  
 Unto that theef to donne obeysaunce;  
 For as afore God they ben forswore;  
 Of alle oure synnys, God, make a delyveraunce.

Hatrede and praptyk of fals auctorité  
 Al good consciencie they putten owte;  
 Of trowthe and resoun lettynge the prosperyté;  
 Wherefore concord ys put feer abowte.  
 And zyf men wolde stonden owt of dowte  
 Drede of God, with a good atemperaunce  
 From these synnys scholde make hem schowte,  
 And put hem alle to a pleyne delyveraunce.

Vengeaunce and wrathe in an hastyvyld,  
 Wyth an unstedfast speryte of indyscrecioun,  
 Been the cause that men may not yn esse be ;  
 For here consentynge drawith to confusioun.  
 Al londys putten thys land in derisibun.  
 For thys usyd ys oonly of acustomaunce,  
 3yf that day may come of a good conclusioun,  
 Of alle oure synnys to make a delyveraunce.

Men of holy cheiche, that been ful wyse,  
 Scholde meekly preye with good devosioun,  
 That trowthe and resoun myghte sone myȝe,  
 For to bryng away thys falso tribulacioun ;  
 And that the heyeie heid with good medytacioun  
 May the pore peple swych wyse avaunce,  
 In the diede of God to sette here ocupacyoun,  
 Of al here synnys to make a delyveraunce.

And men wolden weel hem self knowe,  
 Grace for to aske in here greet nede,  
 To God here hertis bowyng ful lowe,  
 Almesse doyngo weel to taken heede,  
 Pylgrymage goyng to gete hem mede,  
 Prayeng and fastyng with good remembraunce,  
 Body and sowle so they may hem lede  
 Into blysse of eternalle purvyaunce.

Now, God, that art ful of al piteuousnesse,  
 Of al vertuys grace and charyté,  
 Putte from us al thys unsekynnesse,  
 That we stande ynne in grete necessyté,  
 That agayn trowthe no varyeng be,  
 Al tymes that art founteyne of al felycité,  
 Of al oure synnys thou make a delyveraunce.

AGAINST THE LOLLARDS.<sup>1</sup>

Lo, he that can be Cristes clere,  
 And knowe the knottes of his crede,  
 Now may se a wonder werke  
 Of harde happes to take goud heede.  
 The dome of deth is hevy diede  
 For hym that wol not mercy crie;  
 Than is my rede, for mucke ne mede  
 That no man melle of lollardrye.

I sey for meself, yut wist I never  
 But now late what hit shuld be,  
 And, by my trouthe, I have wel lever  
 No more kyn than my a, b, c.  
 To lolle so hie in suyche dogré  
 Hit is no perfit profecie;  
 Sauf seker sample to the and me  
 To be war of lollaadie.

The game is nozt to lolle so hie  
 Ther fete failen fondement;  
 And yut is a moche folie  
 For fals beleve to ben brent.  
 Ther the Bibelle is al myswent  
 To jangle of Job or Jeremye,  
 That construen hit after her entent  
 For leyde lust of lollardie.

<sup>1</sup> From MS. Cotton. Vespas. B. xvi. fol. 2, v<sup>o</sup>. I have put together here a few short pieces on the religious disputes of this period. The first belongs, perhaps, to a rather earlier

date, as it seems to contain a continuous allusion to the celebrated Sir John Oldcastle, who was put to death in 1418, but all the others belong evidently to the reign of Henry VI.

Hit is unkyndly for a kniȝt,  
 That shuld a kynges castel kepe,  
 To babbe the Bibel day and niȝt  
 In restyng tyme when he shuld slepe;  
 And carefoly away to crepe,  
 For alle the chief of chivalrie.  
 Wel aught hym to waile and wepe,  
 That suyche lust hath in lollardie.

An old castel, and not repaired,  
 With wast walles and wowes wide,  
 The wages ben ful yvel wamed  
 With suiche a capitayn to abide;  
 That reiethe riot for to ride  
 Agayns the kyng and his clergie,  
 With privé peyne and pore pride;  
 Ther is a poynt of lollardie.

For many a man withyn a while  
 Shal aby his gult ful sore;  
 So fele gostes to begile  
 Hym aught to rue evermore.  
 For his sorowe shal he never restore  
 That he venemed with envye;  
 But ban the burthe that he was of bore,  
 Or ever had lust in lollardie.

Every shepe that shuld be fed in feldo,  
 And kepte fro wolves in her folde,  
 Hem nedethe nether spere no shuldo,  
 Ne in no castel to be withholde.  
 For ther the pasture is ful colde,  
 In somer seson when hit is drie;  
 And namly when the soyle is solde,  
 For lewde lust of lollardie.



An old castel draw al doun,  
Hit is ful hard to rere hit now,  
With suyche a congregacioun  
That cast hem to be untrew.  
When beggers now nether bake ne browe,  
Ne have wherwith to borow ne bie,  
Than mot riot robbe or reve,  
Unde[r] the colour of lollardie.

That castel is not for a kynge  
That the walles ben overthrowe;  
And yut wel wos abidyng  
Whan the captayn away is flowe,  
And forsake spere and bowe,  
To crepe fro kniȝthode into clergie.  
Ther is a bitter blast yblowe,  
To be bawde of lollardie.

I trowe ther be no kniȝt alyve  
That wold have don so open a shame,  
For that crafte to studi or strive,  
Hit is no gentel mannes game;  
But if hym lust to have a name  
Of pelour under ipocrasie,  
And that were a foule defame  
To have suyche lose of lollardie.

And, pardé, lolle thei never so longe,  
Yut wol lawe make hem lowte;  
God wol not suffie hem be so stronge  
To bryng her purpos so abowte,  
With saunz faile and saunz doute,  
To rere riot and robberie;  
By ȝeson thei shul not long route,  
While the taile is docked of lollardie.

Of the hede hit is las charge,  
 When grace wol not be his gide,  
 Ne suffre hym for to lepe at large,  
 But hevely his hede to hide.  
 Where shuld he other route or ride  
 Agayns the chief of chivalrie,  
 Not hardi in no place to abide,  
 For alle the sêkte of lollardie.



A! God, what unkyndly gost  
 Shuld greve that God grucchede nouzt!  
 Thes Lollardes that lothen ymages most  
 With mannes handes made and wrouzt,  
 And pilgrimages to be souzt;  
 Thei seien hit is but mawmentrie.  
 He that this lose first up brouzt,  
 Had gret lust in lollardie.

He wer ful lowde that wold bylove  
 In figure mad of stok or ston,  
 Yut fourme shulde we none repreve,  
 Nether of Marie ne of Jon,  
 Petro, Poule, ne other none  
 Canonised by clergie;  
 Than the seyntes everychone  
 Be litel holdo to lollardie.

And namly James among hem alle,  
 For he twyes had turnoment,  
 Moche mischaunse mot him befallo  
 That last beheded hym in Kent;  
 And alle that were of that assent.  
 To Crist of heven I clepe and orie,  
 Sende hem the samo jugement,  
 And alle the sekto of lollardie.

For that vengans agayns kynde  
 Was a poynt of cowardyse;  
 And namly suyche on to bete or bynde  
 That miȝt not stande, set, ne rise.  
 \* What dome wold ye hym devyso  
 By lawe of armes or gentrie,  
 But serve hym in the same wise,  
 And alle the sekte of lollardie.

When falsnes faileth frele folie,  
 Pride wol preseyn sone amonge;  
 Than willerdome with old envy  
 Can none other way but wronge.  
 For synne and shame with sorowe stronge,  
 So overset with avutrie,  
 That fals beleve is fayn to fonge  
 The lewde lust of lollardie,

And under colour of sniche lollynge,  
 To shape sodeyn surreccioun  
 Agaynst oure liege lord kynge,  
 With fals ymaginacioun.  
 And for that corsed conclusion,  
 By dome of kniȝthode and clergie,  
 Now turneth to confusioun  
 The sory sekte of lollardie.

For holy writ berithe witnes,  
 He that fals is to his kynge,  
 That shamful dethe and hard distres,  
 Shal be his dome at his endyng.  
 \* Than double dethe for suyche lollynge  
 Is hevy, when we shul hennes hye.  
 Now, Lord, that madest of nouȝt alle thinge,  
 Defende us alle fro lollardie.

TO THE KING.<sup>1</sup>

O rex Anglorum, quæ sunt jam facta videto,  
 Dudum gestorum signacula dura timeto.  
 Quid, rex, est clerum sic per laicos laniari?  
 Ut fatear verum signat procures superari.  
 En, rex, a Græcis bellans fortuna recessit,  
 Cleri facta necis hujus prognostica gessit.  
 Signum, Roma, tibi quæ nunc armis viduatur,  
 Cur? quia clerus ibi nec floret nec dominatur.  
 En, rex, pro studio per singula regna timeris,  
 Tu quia de proprio clero responsa moreris.  
 O rex, tu videas spes hic distantibus an sit,  
 Ut faculam foveas, scintilla decora remansit.  
 Rex, si sit per te cleri facies relovata,  
 Est tibi tunc certe victoria magna parata.  
 Si fons siccetur, laico regnante furore,  
 Miles vincetur belli privatus honore.  
 Tu miles juras cleri defendero jura,  
 Cur nunc non curas inflicta sibi mala dura.  
 Rex, princeps, miles, clero rogo consocia te,  
 Quisquis ad ista siles fugiet decus et vigor a te.  
 Hæc duo si coeant sociari juncta valoro,  
 Non sunt qui valeant nostros privare vigoro.  
 Hoc scio quod clero miles bonus omnis adhucet,  
 Solus pro vero falsus sua prospera mœret.  
 Oxoniæ pereant rores et germina terræ,  
 Singula te subeant strages et jurgia guerra.  
 O plebs ingrata regi, mala signa parasti,  
 Dura tibi fata veniant quia tanta patrusti.  
 O rex, invicto, pueros recolas spoliatos,  
 Sis rex vindictæ revocans terrore fugatos.

<sup>1</sup> From MS. Col. Merton, Oxon. No. 306, fol. 8, r<sup>o</sup>.

A POLITICAL PROPHECY.<sup>1</sup>

When Rome is removith into Englonde,  
 And ilke preest haiit the popeis poure in hande,  
 Betuene the iij<sup>d</sup> and the sixte, who wold onderstonde,  
 Moche were and wo schalle arysse in Englonde.  
 Thayr challe tyde then a sturffe be the stremis of  
 Hommour,  
 That a northyne slave schalle follow him for ever,  
 The iij<sup>d</sup> schalle recuire and rekyn of rulys,  
 That haiit lywith in Lowthe many longe days.  
 Than worthe upp, Walis, that vantithe no vylis,  
 And holpe up thi brother with brite hardde brandis,  
 Thi kynnys men of Yrlonde, lordes of honour,  
 Thy schalle spende ther speres with dentes of dolour.  
 To bringe owt of brawlis the kynd blod of Brutes,  
 The whiche schalle lyve on to lyve of landes.

AGAINST THE FRIARS.<sup>2</sup>

Freeres, freeres, wo ze be!  
*ministri malorum,*  
 For many a mannes soule bringe ze  
*ad pœnas infernorum.*  
 Whan seyntes follo fryst from heveno,  
*quo prius habitabant,*  
 In erthe leyfft the synnus vil,  
*et fratres communicabant.*

<sup>1</sup> From MS. Cotton. Cleopatra  
 C. iv. fol. 81, v<sup>o</sup>.

<sup>2</sup> From a MS. in Trin. Coll.,  
 Cambridge, O. 2, 40, fifteenth cent

Falnes was the ffyrst flauré  
*quæ fratres pertulerunt ;*  
 For falnes and ffals dorei  
*multi perierunt.*  
 Fieeres, ze can weyl lye,  
*ad fallandum gentem ;*  
 And weyl can blere a mannus ye  
*pecunias habentem.*  
 Yf thei may no more geytto,  
*fruges petunt isti ;*  
 For falnes walde thei not lette,  
*qui non sunt de grege Christi.*  
 Lat a freer of sum ordur  
*tecum pernoctare,*  
 Odur thi wyff or thi doughtour  
*hic vult violare ;*  
 Or thi sun he weyl profur,  
*sicut furtam fortis ;*  
 God gyffe sycho a fierer poyne  
*in inferni portis !*  
 Thei weyl assaylle boyth Jacke and Gylle,  
*licet sint proclones ;*  
 And parte off pennans take hom tyllle,  
*qui sunt latrones.*  
 Ther may no lordo of this cuntré  
*sic ædificare,*  
 As may thes freeres, where thei be,  
*qui vadunt mendicare.*  
 Mony-makers I trow thei be,  
*regis proditores,*  
 Therefore ylle mowyth thei thee,  
*falsi deceptores.*  
 Fader fyrst in Trinité,  
*filius, atque flamen.*  
*Omnes dicant Amen.*

ON THE CORRUPTION OF PUBLIC MANNERS.<sup>1</sup>

Ye proude galonttes hertlesse,  
With your hyghe cappis witlesse,  
And youre schort gownys thriftlesse,  
Have brought this londe in gret hevynesse.

With youre longe peked schone,  
'Therfor your thurte is almost don,  
And with youre long here into your eyen,  
Han brought this lond to gret pyne.

Ye poepeholy prestis fulle of presomecioun,  
With your wyde furryd hodes voyd of discrecioun,  
Unto your owyn prechyng of contrary condicioun,  
Wheche causithe the people to have lesse devocioun.

Avauncid by symony in cotees and townys,  
Make schorter youre taylis and broder your ciounys;  
Leve your schort stuffide dowbelottes and your pleytid  
gownys,  
And kepe your owyn howsyng, and passe not your  
boundis,

Repreve non other men, I schalle telle you whye,  
Ye be so lowyd your selfe, there settithe no man you  
bye,  
It is not but a schame y[e] wold be callyd holly,  
And worsor dysposyd people levythe not undir the skye.

Ffirst make fre your selfe, that now to syne be  
bounde,  
Leve syne, and drede it, than may ye take on hand  
Othir to repreve, and that I undirstonde,  
Ye may amende alle othor and bryng pece to londe.

---

<sup>1</sup> From MS. Harl. No. 372, fol. 113, r<sup>o</sup>, of the time of Henry VI.



EPIGRAMS ON THE PUBLIC EXTRAVAGANCE.<sup>1</sup>

Luffe, luffe, where is thi roste ?  
 Of Englonde I am oute keste,  
     Thurgh sir Envy.  
 Thisse longe berdes to middis the breste  
 Has putt luffe oute of his noste,  
     Thurgh felonye.

---

Fleshly lustes and festes,  
 Furies of ferly bestes,  
 Costefulle croupers with crestes,  
     Fules that it first fonde;  
 Robes made of serodes,  
 Crisely othes and grete modes,  
 Flaterers and false dodes,  
     Has schent Englonde.

ON THE TIMES.<sup>2</sup>

Now ys Yngland alle in fyght;  
 Moche peple of consyens lyght;  
 Many knyghtes, and lytyl of myght;  
 Many lawys, and lytyllo ryght;  
 Many actes of parlament,  
 And few kept wyth tru entent;  
 Lytyllo charyté, and fayne to pleso;  
 Many a galant penylos;

---

<sup>1</sup> From a MS. in the Library of  
 Corpus Christi College, Oxford, No.  
 274, fol. 155.

<sup>2</sup> From a MS. in Corp. Chr. Col.,  
 Oxford, No. 237, fol. 236, v<sup>o</sup>.

And many a wondurfulle dysgyzyng,  
 By unprudent and myssavyzyng;  
 Grete countenanse, and smalle wages;  
 Many gentyllemen, and few pages;  
 Wyde gownys, and large slevys;  
 Wele besene, and strong thevys;  
 Moch bost of there clothys,  
 But wele I wot they lake none othys.

ON THE TIMES.<sup>1</sup>

*De miserrima responsione populi quæ jam instat.*

Proh dolor! o crudi gestus sparsim juvenescunt,  
 Rarescunt ludi, solatia cuncta senescunt.  
 Crimen avaritiæ dominatur ubique locorum,  
 Quæ quasi blanditiæ tollit terras miseriorum.  
 Dormit militia vitiata cupidino rerum,  
 Pro quibus in vitia jam pugnat amor mulierum.  
 Clerus decrescit, vestitu vulgus olescit,  
 Curia ditescit, virtus in vilia cecidit.  
 Hæu! ratio moritur, pretio iudex hebetescit,  
 Fraude fides premitur, pietas cum lege recessit.  
 Secta quidem consci perit omnia pseudo-coloris;  
 Inde sumus consi querula quocunque doloris:  
 Dico parum prodest pro jure tribunal adire,  
 Dum ratio vivat quæ jus faciet revenire.

---

<sup>1</sup> From a MS. in the Bodleian Library, Oxford, Bodl. 832, fol. 177, r<sup>o</sup>.

ON THE PROCESSION TO ST. PAUL'S OF THE  
RECONCILED PARTIES.<sup>1</sup>

(March 25, 1458.)

When charité is chosen with states to stonde  
Stedfas and skille without distaunce,  
Than wrathe may be exiledo out of this londe,  
And God oure gide to have the governaunce.  
Wisdom and wellthe, with alle plesaunce,  
May rightful regne, and prosperité;  
For love hath underlaide wratheful venjaunce,  
Rejoise, Anglonde, oure lordes acordedo to be.

Rejose, and thanke God for evermore,  
For now shal encrese thi consolacion;  
Oure enemyes quaken and dreden ful sore,  
That peas is made ther was division.  
Whiche to them is a gret confusion,  
And to us joy and felicité.  
God hold hem longe in overy season,  
That Anglonde may rejoise concord and unité.

Now is sorowe with shame fled into Fraunce,  
As a felon that hathe forsworn this londe;  
Love hath put out malicious governaunce,  
In every place bothe fre and bonde.  
In Yorke, in Somerset, as I understonde,  
In Warrewike, is love and charité,  
In Sarisbury eke, and in Northumbrelonde,  
That every man may rejoise concord and unité.

---

<sup>1</sup> From MS. Cotton, Vespas. B. xvi. fol. 4, r<sup>o</sup>.

Egremown and Clifford, with othor forsaide,  
Ben set in the same opynyon.  
In every quarter love is thus laide;  
Grace and wisdom hathe thus the dominacion.  
Awake, welthe, and walke in this region,  
Rounde aboute in toun and cité;  
And thanke them that brought hit to this conclusion;  
Rejoise, Anglond, to concord and unité.

At Poules in Londoun, with gret renoun,  
On oure Ladi day in Lent this peas was wrought;  
The kyng, the quene, with lordes many oone,  
To worship that virgine as thei ought,  
Wenten a procession, and spariden right nought,  
In sighte of alle the comynalté,  
In token that love was in herte and thought;  
Rejose, Anglond, in concorde and unité.

Ther was bytwyn hem lovely countynaunce,  
Whiche was gret joy to alle that ther were;  
That long tyme hadden be in variaunce,  
As frendes for ever that had be in fere.  
Thei wenten togeder and made goud chire.  
France and Britayn reponte shul thei;  
For the bargayn shul thei abyde ful dore;  
Rejose, Anglond, in concorde and unité.

Oure soveraigne lord kyng God kepe alwey,  
The quene, and the archebisshope of Canterbury,  
And the bisshop of Wynchestre, chancellor of Anglonde,  
And other that han labured to this love-day;  
God preserve hem, we pray hertly,  
And Londoun, for thei ful diligently  
Kopton the peas in trowbel and adversité,  
To bryng in reste thei labured ful truly;  
Rejoise, Anglond, in concorde and unité.

Of thre thynges I praise the worshipful cité;  
 The first, the true faith that thei have to the  
     kyng;  
 The secundo, of love to the comynalté;  
 The thrid, goud rule for evermore keepyng;  
 The whiche God maynteyn evermore duryng,  
 And save the maier and alle the worthi cité;  
 And that is amys God bryng to amendyng,  
 That Anglond may rejoise to concorde and unité.

EPITAPH FOR RICHARD DUKE OF YORK.<sup>1</sup>

A. remembrer à tous cours de noblesse  
 Que yey gist la fleur de gentillesse,  
 Le puissant due d'York, Rychar et nom,  
 Prince royal, preudomme de renom,  
 Saige, vaillant, vertueux en sa vie,  
 Qui bien ama loyauté sans envie,  
 Droyt heritier, prouvé en mainte terre,  
 Des couronnez de France et d'Engleterre.  
 Ou parlement tenu à Westmestre,  
 Bien fut congneu et trouvé vray heir ostre.

[TRANSLATION.]

Let it be remembered by all noble hearts—that here lies  
 the flower of gentility,—the powerful duke of York, Richard  
 was his name,—a royal prince, a gentleman of renown,—wise,  
 valiant, virtuous in his life,—who loved well loyally with-  
 out envy,—the right heir, proved in many a land,—of the  
 crowns of France and England.—In the parliament held at  
 Westminster—he was fully acknowledged and found to be

<sup>1</sup> From MS. Harl. No. 48, fol. 81, v<sup>o</sup>.

Sy fut roygent et gouverneur de France,  
 Normandie il garda d'encombrance,  
 Sur Pontayssou la ryviere passa,  
 Le roy Francoyez et son doulfyn chassa.  
 En Erllande mist tel gouvernement,  
 Tout le pais rygla paisiblement.  
 D'Engleterre fut long temps prottetur,  
 Le peuple ama, et fut leur deffendeur.  
 Noble lygne ot d'enfans, que Dieu garde.  
 Dont l'aysné fylz est nommé Edouardo,  
 Qui est vray roy, et son droit conquesta,  
 Par grant labour qu'il en prinst l'aqueta,  
 Il est regnant solitaire ou jour d'uy,  
 Dieu et ses sainz sy le gardent d'enuy !  
 Ce noble duc à Wacquefylde mourut,  
 Doux paix traitant force sur luy courut,  
 L'an soixnte, le xxx<sup>e</sup> de Decembre,  
 Cinquante ans ot d'age, comme on remembre,  
 En priant Dieu et la tresbelle dame  
 Qu'en Paradiz puist reposer son ame !

Amen.

*Chester le II<sup>e</sup>.*

the right heir.—And he was regent and governor of France,  
 —Normandy he guarded from danger,—he passed the river  
 at Pontoise,—and drove away the French king and his  
 dauphin.—In Ireland he established such government,—  
 that he ruled all the country peaceably.—Of England he  
 was long protector,—he loved the people, and was their  
 defender.—He had a noble lineage of children, whom may  
 God have in his keeping.—The eldest of whom is named  
 Edward,—who is true king, and conquered his right,—he  
 purchased it by great labour which he bestowed upon it,—  
 he is reigning singly at the present day,—God and his saints  
 preserve him from injury !—This noble duke died at Wake-  
 field,—while treating of sweet peace, force rushed upon him,  
 —the year sixty, the thirtieth of December,—he was fifty  
 years of age, as people remember,—Praying God and the  
 very fair lady—that his soul may repose in Paradise !—Amen.  
 Chester the Herald.

ON THE CIVIL WARS.<sup>1</sup>

*Processus sub brevibus in metro belli illius primi  
quod actum erat apud villam Sancti Albani  
temporibus regis Henrici secundi.*

Martia splendiferum regorent cum sidera lucem,  
Aspicerentque foros torvis aspectibus Anglos,  
Albani villam tranquilla paco vigentem  
Fœdarunt multo violenter sanguine fuso.  
Rex aderat præsens, secumque cohors satis ingens  
De dominis regni; contrarius his Eboraci  
Duxque duo comites Warwici et Sarsburiensis  
Venerunt; media fit grandis pugna platon,  
In qua corruerant qui nobilitate vigebant  
De patria Boreæ, comes insignis dominusque,  
Corruit ac ipse qui belli causa fuisse  
Fortur, dux magnus de Somerseth vocitatus,  
Ac alii plures; satis aspera sors fuit ipsis.  
Multi fugerunt, aliter se non properarunt  
Quam faciunt trepidæ nixum fugiendo columbæ,  
Insultumve canis damus, lepus, aut fera quævis  
Dum fugiunt, nemora petierunt sive frutecta;  
In quibus, ut pueri virgam metuendo magistri,  
Se pudet id ferro, recorditer occubere.  
Qui fuerant nostra propius penetralia tecta  
Ad nos fugerunt, sub stallis et latuerunt,  
Aut infra latebras; timor ingens duxerat ipsos.

<sup>1</sup> This piece, written by the well-known monk of St. Alban's, John de Whethamstede, was evidently composed immediately after the decisive and sanguinary battle of Towton, which is mentioned in it. The author seems to be chiefly

desirous of recording the ill-treatment which the abbey of St. Alban's received from the northern partizans of the house of Lancaster. It is printed from a manuscript in the Bodleian Library, MS. Laud. No. 697, fol. 29, r<sup>o</sup>.



Sic imbecillis tergum dedit hostibus hostis,  
 Non sine dedecore, nec nominis absque rubore.  
 Mors est, non vita, sub turpi vivere fama.  
 Et patet in paucis sors belli quæ fuit hujus,  
 Qualis et eventus domini ducis et comitatus.

Ter deno trino domini regis fuit anno  
 Henrici sexti, facies hæc obvia cœli,  
 In Maio mense bis dena bis quoque luce.

*Providentia Dei misericordis mediatione martyris  
 sui Albani actum esse credimus, ut rex ad  
 villam cum accideret diverteret se a monasterio  
 ac ad villæ medium properaret, unde quia tam  
 tanta tam gratuita quæ fuerant mediatione sui  
 martyris in salvationem suæ ecclesie miseri-  
 cordia domini plasmatoris, ideo in laudem et  
 gloriam utriusque scribitur ulterius de hac  
 materia metricè sub his verbis.*

Dum Maius madidi flos floruit imbribus Austri,  
 Mollibus et Zephyrus refoveret flatibus arvos,  
 Flora velut riguos herbis ditaverat hortos,  
 Post glacies inopes hos fecerat et locupletes,  
 Sic rapidis Stilbon prædonibus undique regnum  
 Repleratquo nimis, sic lato sparserat ipsos,  
 Ut villam tandem tantus pervaderet istam  
 Illorum numerus, ut vix evaderet unus  
 Quin spoliū lueret, spoliantes vel trepidaret.  
 Accidit ex causa spoliatio tam gravis ista;  
 Mars cœli dominus fuerat tunc, et soror ejus  
 In terris domina belli Bellona vocata,  
 Unde malum multum signanter partibus istis  
 Contigit, et bellum fuit istis grando peractum,  
 Sanguis et offusus multus, dux et jugulatus  
 Illius pugnæ qui fertur causa fuisse.  
 Bello finito, strepitu quoque pacificato,  
 Indultum est prædæ, prædones quippe fuere

Victores omnes, nulli quasi compatiētes.  
 Tunc rex, tunc procures, tunc villani quoque plures,  
 Ac alii varii, fuerant rebus spoliati.  
 Attamen ecclesia simul ecclesiæ bona cuncta,  
 Infra quæ fuerant sub clausuraque jacebant,  
 Manserunt salva, nec ei res defuit ulla.  
 Laus igitur Domino, laus in specieque patrono,  
 Cujus per media stabant sua singula salva,  
 Salvus et a cunctis simul abbas, frater, et omnes.  
 Spiritus ille bonus sine fallo, spiritus almus,  
 Ad villam regem qui direxit venientem  
 Illius ad medium, nec tunc permiserat ipsum  
 Ecclesiam potero, conservavit sua quæque.  
 Sed patronus erat qui pro monachis mediarat,  
 A raptore locumque suum servavit, et omnem  
 Ipsius ornatum, fœdari nec tulit ipsum.  
 Si rex intrasset, secumque ducem sociasset,  
 Valvas ecclesiæ, paruisent cuncta rapinæ,  
 Nec poterat furias quisquā composcere plebis.  
 Laus igitur Domino rursus rursusque patrono!  
 Stat locus isto suo salvus munimine solo,  
 Salvaque supposita, sua salvaque prædia cuncta.  
 Tempore dilapso miracula plura patrono  
 Concessum facere fuit, utique ab omnipotente  
 Laude celebrandum pro cunctis creditur unum,  
 Quod dum prædator stabat pro tempore liber,  
 Et raperet varia, bene servavit sua cuncta,  
 Flere nec ecclesiam rem raptam pertulit ullam.

*Nota de bello apud Waefeld habito.*

Anno milleno centum quater, x. quoque seno,  
 Terdenæque die duodeno mense Decembre,  
 Infra Eboracensem juxta Waefeld comitatum,  
 Dux dominus villæ fertur pugnans habuisse  
 Conflictum grandem contra gentem borealem  
 Ac procures plures præerant qui gentibus ipsis;

Quo docuit quia sors quod res fortuna secundas  
 Vitat habere moras, cecidit dux, natus et ejus,  
 Ac comes insignis, sors belli sors fuit ipsa  
 Obvia, sicque satis regni fuerat brevis hæres,  
 Omen et id lætum tulerat mutamine læstum,  
 Deplendum multis; jus regni jus fuit ejus.

*Processus belli illius sive praelii secundi sub metrico  
 stylo, quod inter Australes et Boreales commis-  
 sum fuerat infra et extra villam Sancti Albani.*

M. semel x. seno centum quator et simul uno,  
 Cum lux septena fuerat mensis quoque dena,  
 Numinis illius venerantur quod morientes,  
 Inter Solares pugnantes et Boreales  
 Magna cohors cecidit, duo milia plebs numeravit,  
 Sors apud Albani villam protomartyris almi  
 Et pugnae campum cæsis dedit et tumultum,  
 Quod dolet ac doluit annis multisque dolobit  
 Villæ ac monachus prope eos habitator et omnis.  
 Principio pugnae potiores Marte fuere  
 Australes, tandem vicit Boreasque triumphum  
 Abstulerat secum, stat sors mox versa retrorsum  
 Martis, ut eventum fore scires sic dubiosum.  
 Ut veniunt cinifes, culices, brucique, locustæ,  
 Ac vastant segetes, alio muscæ quoque multæ,  
 Sic advenerunt similes illis Boreales  
 Ac vastaverunt segetes et opes populares  
 Austri totius; his judex sit Radamantus,  
 Et Minos Cretæ conjunctus eis Æacusque,  
 Atque modum poenæ pensent seu demeruerint.  
 Vix infernalis pro poena sufficit ipsis  
 Aut focus aut furia, licet essent agmine mille.  
 Gens est Cerberæ, gens Sphyngea, gens Briaræ,  
 Latratu, raptu, spoli prædæque voratu,  
 Laus hæc, laus Boreæ, laus est hæc laus sine laude,

*Nunc quia \* de viris Borealibus sit saepe et sepius  
mentio in præmissis, ideo de eorum moribus et  
conditionibus scribitur hic ulterius metricè sub  
his verbis.*

Qui mores plebis agnoscere vis borealis,  
Perlege, pange metra, tibi dicent nil nisi vera.  
Gens Boreæ, gens Tisiphonæ, gens alta Megæræ,  
Gens lactata Styge, potataque plebs Acheronte,  
Sævit in Australes, stimularet seu furor omnes,  
Non vigor attrahere victus, non visvo moveret,  
Est furor aut furia quicquid gens egerit ista  
Gens Boreæ, gens Cerberæ linguæque loquæ,  
Latrat et elatrat et verba rudissima tractat.  
Proditor est quisque vir nobilis ejus in ore,  
Presbyter et monachus, puer et vir, sexus et omnis,  
Fœmineæ sive probri quod possit vilius edi,  
Semper ut inficiat vir vilis vilia tracta.  
Gens Boreæ gens proluvio fœdissima de se  
Harpyiis similis violando vasa liquoris,  
Ac mensas hominum, tabulatas ac mulierum.  
Fœdior est fatu, his turpior est moderatu,  
Noscit honesta loqui vir fœdæ progeniei.  
Gens Boriæ gens perfidiæ, gens prompta rapinæ,  
Gens est centimano raptu similis Briaræ,  
Et Tityo jecore, Sisypho saxoque ruente;  
Et licet ulterius societur Tantalus istis,  
Non portat metrum, mos est his pejor eorum,  
Diripiunt, rapiunt, post se vix saxa relinquit  
Gens Boreæ, gens nequitia, gens absque pietate,  
Et sine lege veris vindex, sine judice juris.  
Decisor quia vi vult cuncta regi gladioli,  
Moreve barbarico, licitum foret in spoliando,  
Ut fierent propriæ per raptum res alienæ.  
Friguit aut caluit nimis id quod tollere nollit.  
Gens Boreæ, gens vipercæ pellis generisque,

Mordet et omordet, rodit, corrodit, et urget  
 Matris ad interitum, malo sicut tendat ad ortum.  
 Devorat ad patriam quæ sæpe cibaverat ipsum,  
 Per matrisque modum dederat sibi lae ad odendum,  
 Et linguae stimulo noceat caudæque veneno  
 Australi populo sibi res et opes rapiendo,  
 Austiterat præda raptrix Boreasque rapina.  
 Hinc gens, gens ista quia fertur tam vitiosa,  
 Quod mihi, si centum linguae sint oraquo centum,  
 Ferrea vox, et item vix singula dicere possem.  
 Hanc cantaream sibi quæsit propriandam,  
 Extinctis cereis sonituque noleque libellis,  
 Et pro perpetuo maledicta sit Arctos ab Austro.

*Processus sub brevibus sub forma et modo quibus  
 comes Marchia, filius et hæres domini ducis  
 Eboraci interfecti, audita fama de morte sui  
 patris, mox associata sibi non pauci multitudine  
 plebis, ad partes Boreales secessit contra procures  
 et alios rebelles pugnatueros, ideo scribitur hic  
 ulterius sub breviliquio stylo metrico sub his  
 verbis.*

X. numero seni lapsi sunt circiter anni,  
 Postquam successit rex junis jureve rexit  
 Anglorum regnum, vis non jus rexerat ipsum;  
 Jam nova progenies quia coelo venit ab alto.  
 Saturni soboles qui nomine dicitur alto,  
 Edwardus quartus, Ricardo sanguino junctus,  
 Creditur a multis redient Saturnia nostris  
 Temporibus secla; his, visque, nefas simul una  
 Deperient; jura, lex, et pax sint reditura;  
 Fraus etiamque dolus cessabunt, ac violentus  
 Raptus avaritiae subeunt verumque fidesque.  
 Hæc spes plebis erat, cleri chorus hæcque putabat  
 Det seu speratur regnum Deus ut statuantur,  
 Et plebs tranquillo vivat clerusque quieto.

*Deinde de tempore illius belli quò domiti stabant  
Boreales, et prædomiti, pro excessibus patratis  
in patria australi, ulterius metricè sic scribens  
inquit.*

M. semel x. terno centum quaterni simul uno,  
In Martis mense ter dena denique luce,  
In patria Borcæ Ferebrius prope jugera villæ  
Pugna fuit plebis acris nimis et satis atrox.  
Vicerat Arctos in bello martius heros  
Junior Edwardus, Hector novus, alter Achille.,  
Prostravit multos; Austro tunc cesserat Arctos,  
Et doluit casum supra x. bis millia, quorum  
Quamplures domini, plures et erant generosi.  
Illius patriæ flos et sors tunc cecidere,  
Et merito, quoniam spoliarunt nequiter Austrum.  
Laus igitur Domino, sit honor, sit gloria Christo!  
Cessat nunc flatus grandis Borcæque boatus,  
Inquo Austrum rediit, Æolus ventum variavit.  
Est Boreas mordens et valde ventus adurens;  
Est Auster justus, vult morsu rodere morsus,  
Et male mordentem vero viros tollere eidem;  
Est Zephyrus placidus, est suavis frater et ejus;  
Hinc Boreasque Aquilo pro tunc clauduntur in antro.

*Quia in præmissis sit mentio de titulis utriusque  
jam dicti regis, ideo in recensionem et recitationis  
recordationem scribitur hic ulterius de utrisque  
metricè sub horum verborum tenore.*

In sibi conjunctis Edwardi semine natis  
Ortus erat primo Lionellus, Johannesque secundo;  
Cedat lex regni vult junior ut seniori.  
Attamen Henricus hæres genitusque Johannis,  
Per vim sceptrigorum regimen tuleratque coronam,  
Et tenuit multis sed non sine viribus annis.



Illi successit rex, qui si non caruisset  
Justitiæ titulo, non Hector dignior ipso,  
Non iudex Æacus, non ore politus Ulixes.  
Ipso defuncto successit filius, in quo  
Stirps ea cessavit; hæres rectus removit;  
Scilicet Edwardus Leonelli proximus hæres.  
Hic petiit regimen, rex obstat datque negamen.  
Res agitur belli, vicit sanguis Leonelli  
Et palmam tulerat, Henricus rex fugiebat.  
Bello finito, multo quoque sanguine fuso,  
Cum victor secum palmam ferretque triumphum,  
Vendicat hoc iterum, plebs applaudabat eidem,  
Clamabatque sibi, vivat felicior omni  
Rege vel Augusto, melior regat Octaviano.  
Hæc vox cunctorum clamor fuit ac populorum.  
Rex igitur factus, rex in solioque levatus,  
Quod fractum fuerat iterum bene consolidabat,  
Jureque quo potuit vim pressit, jus renovavit.  
Sic vetus id dictum fuerat bene verificatum,  
De male quæsitis vix gaudet tertius hæres,  
Stare diuque nequit mala quicquid vis stabilivit;  
Jus nescitque mori, valeat licet ense ferire;  
Ex bene patratis bene crescit honos quoque virtus.  
O rota versatilis nimis oquo rotabilis axis,  
Sorte novercante fatoque modum variante,  
Corruit Henricus isto sub nomine sextus,  
Et casum tulerat, titulus sibi deficiebat,  
Defecitque bonus, heus! pro moderamine sensus,  
Proque bono campi cor defuit Herculis illi.  
Matris non patris fuit ortus filius excors,  
Matrem nec coluit, nimis a patre degeneravit,  
Quo melior miles non Teneas erat vel Atrides,  
Sive timor Phrygiis Ajax robustus in armis.  
Hic fuit in verbis rex mitis, rex pietatis,  
Atlamen in factis nimis vir simplicitatis.  
Hinc postquam triginta novem rex præfuit annis,  
Cæca suam fortuna rotam, quasi fortis in armis,



Volverat, et regimen rapiebat regis, eundem  
 Compulit ac subito sic dicere, "sum sine regno."  
 O sors prosperior, o gratia sorteque major,  
 Qui diuturna nimis fuit expectatio plebis,  
 Sed mittendus erat, jam danto Deo veniebat.  
 Hic Martis soboles et nomine martius heros,  
 Marte triumphante jus sceptri jusque coronæ  
 Ut decuit sumpsit, ut debuit ac sibi junxit.  
 Tunc bona spes fuerat sors prospera quod reveniret,  
 Lætaque pro voto coleret plebs secla sub ipso.  
 Det Deus ac faciat bona ne spes irrita fiat!  
 Qui veteres recolis veteranaque gesta revolvīs,  
 Ferreque scis si vis thoro quis fuit ac pater ejus,  
 Dic si legisti, legisseve te meministi,  
 Quenquam decrepitum qui cesserat opilionem,  
 Et steterat multis absens in partibus annis,  
 Rursus gestantem baculum baculoque regentem  
 Conventum pecorum concordī voce legentum.  
 Res hæc rata satis, nec contingens retroactis  
 Temporibus multis, nostris tamen accidit annis.  
 In patre qui sextus fuit ordine primo Johannis,  
 Sed post octavus bis præfuerat quia dictus,  
 Hoc duplex nomen sibi vendicat unus et idem;  
 Deque loco segetis pater est cognomine dictus,  
 Hac nunc in decado numerus qui dicitur esse,  
 In qua totius residet perfectio legis,  
 Scriba suo calamo pausam finemque libello  
 Imposuit fessus, senio morboque repressus,  
 Cæcutiens steterat, auditus deficiebat,  
 Contractique manus digiti fuerant simul omnes,  
 Semper et ad valvas stabat mors improba pulsans;  
 Dixit et ecclesiæ, dispone tuo, moriere.  
 Hac igitur causa scriptor nihil addidit ultra;  
 Addere nec poterat, quia visus deficiebat,  
 Idem scribendi sibi finis eratque videndi.

*Explicit, expliciunt quælibet scripta ferunt.*

A POLITICAL RETROSPECT.<sup>1</sup>

To have in mynde calling to remembraunce  
 The gret wrongys doon of oold antiquité,  
 Unrightful heyres by wrong alyauce  
 Usurpyng this royaume caused gret adversité;  
 Kyng Richard the secounde, high of dignytee,  
 Whiche of Ingeland was rightful enheritoure,  
 In whos tyme ther was habundaunce with plentee  
 Of welthe and erthely joye, without langoure.

Than cam Henry of Derby, by force and myght,  
 And undir the colour of fals perjury,  
 He toke this rightwys kyng, Goddes trew knyght,  
 And hym in prison put perpetuelly,  
 Pyned to dethe, alas! ful pyteuxly;  
 Holy bisshop Scrope, the blyssed confessor,  
 In that quarel toke hys dethe ful paciently,  
 That alle the world spak of that gret langoure.

Whos dethe ys a very trew evidence  
 To alle Ingeland for the just title and lyne,  
 Whiche for the trowthe by tyranny and violence  
 Was put doune and suspect holde venysyne;  
 Many a trew lord then put to mortel syne;  
 Alway they have ben aboute withe rigoure  
 The lynaige of kyng Richard to undirmyne,  
 That longe have lyved in gret langoure.

---

<sup>1</sup> This poem, which appears to have been composed in 1462 or 1463, is preserved in a contemporary manuscript in the Library of the Society of Antiquaries, No. 101, fol. 98, r<sup>o</sup>.

God, smote the said Henry, for hys gret fersnesse,  
 With a lepre holdyng hym to hys ende<sup>l</sup> synally.  
 Next hym Henry the fyfte, of knyghtly prowesse,  
 Named the best of that lync and progeny,  
 How be it he regned unrightfully,  
 3it he upheld in Ingeland the honnour;  
 Henry hys sone of Wy[n]desore, by gret foly,  
 Alle hathe retourned unto huge langoure.

Callyng to mynde the fals engendred treson  
 And myschycfz that were in hys dayes regnyng;  
 The good due of Gloucestre, in the season  
 Of the parlement at Bury beyng,  
 Was put to deth; and ay sithe gret mornyng  
 Hathe ben in Ingeland, with many a scharp schoure,  
 Falshode, myschycf, secret synne upholdyng,  
 Whiche hathe caused in Engeland endlez langoure.

Noo mervail though Engeland hathe ben unhappy,  
 Whiche hathe be mysrewled 3erys sortayne; •  
 Scripture saithe heritago holdyn wrongfully  
 Schal never cheve no with the thred heyre remayne,  
 As hathe be verified lato ful playne,  
 Where as iij. kynges have regned by erroure,  
 The thred put ouzte, and the right brought agayne,  
 Whos absence hathe caused endlez langoure.

Also scripture saithe, woo be to that regyon  
 Where ys a kyng unwyse or innocent;  
 Moreovyr it ys right a gret abusyon, \*  
 A woman of a land to be a regent,  
 Qwene Margreto I mene, that ever hathe ment  
 To governe alle Engeland with myght and poure,  
 And to destroye the ryght lync was here entent,  
 Wherfore sche hathe a fal, to here gret langoure.

And now sche no rought, so that sche myght attayne,  
 Though alle Engeland were brought to confusyon,  
 Sche and here wykked affynit6 certayne  
 Entendo uttyrly to destroye thys regioun;  
 For with theym ys but dothe and distruccioun,  
 Robberye and vengeaunce, with alle rygour,  
 Therfore alle that holde of that oppynioun,  
 God sende hem a schort ende with meeche langour.

O it ys gretly agayne kynde and nature,  
 An Englyshe man to corruppe hys owne nacioun,  
 Willyng straungiers for to recure,  
 And in Engeland to have the domynacioun,  
 Wenyng thanne to be gret of reputacioun;  
 For sothe they that soo hope, least schal be theyre  
 pour;  
 He that wold be high schal be undir subjecioun,  
 And the fyrst that schal repente the langoure.

Wherfore I lykken Engeland to a gardayne,  
 Whiche that hath ben overgrowen many yere  
 Withe wedys, whiche must be mowen doune playne,  
 And than schul the pleasant swete herbes appere.  
 Wherfore alle trewe Englyshe peuple, pray yn fere  
 For kyng Edward of Rouen, oure comfortoure,  
 That he kepe justice and make wedis clere,  
 Avoydyng the blak cloudys of langoure.

A gret signe it ys that God lovytho that knyght,  
 For alle thoos that wold have destroyed hym utterly,  
 Alle they ar myschyeved and put to flyght.  
 Than remembre hys fortune with chevalry.  
 Whiche at Northampton gale the victory,  
 And at Mortimers Crosse he had the honour;  
 On Palme Sonday he wan the palme of glorye,  
 And put hys enemyes to endelez langour.

And drave hys adversary out of the lande;  
 Aftyr cam to Londun and was crowned kyng.  
 Ryght late God gaf hym grace to understonde  
 The fals traytours agayne hym ymagynyng.  
 The prophecie saith, there schal dere hym noo thinge,  
 He it ys that schal wynne castelle, toun, and toure;  
 Alle rebellyous undyr he schal hom bryngo,  
 Willyng to hys highenesse any langoure.

Richard the erl of Warwyk, of knyghthode  
 Lodesterre, borne of a stok that evyr schal be  
 trewe,  
 Havyng the name of prowes and manhooe,  
 Hathe ay ben redy to helpe and resskewe  
 Kyng Edward, in hys right hym to endewe;  
 The commons therto have redy every houre;  
 The voyx of the people, the voix of Jhesu,  
 Who kepe and preserve hym from alle langoure.

Now blyssed saint George, pray the vierge immaculat  
 To be good mediatrix, praying her sonne  
 That Edward of Rouen may be victorieux and for-  
 tunat,  
 Withe alle the trew lordes of hys region,  
 That they may se a good way and directioun  
 To make peas in Engeland, that riche and pouer  
 May joyfully synge at the conclusyon,  
 Welcom everlastyng joye, and farewell langoure.

ON THE RECOVERY OF THE THRONE BY EDWARD IV.<sup>1</sup>

Remembyr with reverens the Maker of mankynde,  
 How myȝty, how mercyfulle, how glorius he is,  
 Alle erthly creaturus in thayre reasonys byn blynde,  
 Whan they compar with his power thay do alle  
 amys.

Agaynste his power no thyng impossible is;  
 Wherefore lett us say in wole and in woo  
 Good Lorde, evermore thy wille be doo.

How mervelous to man, how dowtfulle to drede,  
 How far paste mannys resoun and mynde hath it  
 bee,  
 The comyng of kyng Edward, and his good spede,  
 Owte of Docheolonde into Englonde over the salte see.  
 In what parrell and trowbill, in what payne was  
 hee!  
 Whan the salte water and tempest wrought hym  
 gret woo;  
 But in adversite and over, Lorde, thy wille be doo.

His knyȝtchode, his power, his ordinance, his ryȝte,  
 Agaynst this trowblis tempest awaylid hym no  
 thyng.  
 What may manhode do agaynst Goddes myȝte?  
 The wynde, the water spareth nodyr priynce no kyng.  
 Haply that trowbill was for wickyd lyvyng;  
 God wolde every creature his Maker shulde know,  
 Wherefore, good Lorde, ever more thy wille be doo.

<sup>1</sup> From MS. Reg. 17 D. xv. fol. 327. r<sup>o</sup>.

Lordo, the unkyndnes was shewid to kyngo Edward  
that day !

At his londyng in Holdyrnes he had grett payne ;  
His subjectes and people woldo not hym obey,  
Off hym and his people thay had grett disdayne.  
There schewid hym unkyndnes, and answerid hym  
playne,

As for kyng he shulde not londe thero for wele ne woo ;  
Yett londid that gentill prynee, the will of God was soo.

To Yorke this nobille prynee and his popull did passe,  
Magré his ennyes, no man hym lett myzte ;  
At wiche cité trowbelid the ryalle prynee was,  
Yett into the cité he enterid be Goddes power and  
myzte ;

And whan the popull of his persone had a verroy syzte,  
Thayre malice was quenchid, were they never so woo.  
Wherefore, good Lorde, ever more thy wille be doo.

That shortly to ride that nobill prynee was redy,  
By Pomfrett castell he paste, his ennys not with-  
standyng.

Marques Mountigow of that passage was verrey hevvy,  
Wyth the prynee he durste not mete, but ther lay  
the mornyng ;

His tresoun in his myndo before done was remiying,  
Supposyng that kyng Edward remembryd it also.  
Wherefore, good Lorde, ever more thy wille be doo.

At Covyntre that gentill prynee was trowblid mer-  
velously,

Wyth the scourge of God thus betyn was hee.  
Mete, dryncke, and logyng his pepulle lackyd certaynly,  
Yett he pight his felde in placis thre,  
To fyght with Warwicke and all his meny.  
But he was affrayed, and his people also.  
In every thyng, Lord, thy wille be doo.



O gloriſ God, how thou haſte aſſigned  
Hertes diſceveryd to be ſtabliſſhyd ayone,  
In love of matremonye thou haſte hem joynyd,  
Kyng Edward and the duke of Clarence gret  
honour to attayne.

They were dyſceveryd by a ſottell meane;  
Nature hath compellid hem agayne togere go;  
Thus in every thyng, Lorde, thy wille be doo.

At Warwicke the knot was knytt agayne,  
Unknowyng to many a man in this londe;  
God ſent his grace by a ſovereyne meane,  
Yett the populle ben blynde, they will not under-  
ſtonde.

Stryve not with the peopull, ne the werkys of his  
honde,  
And thoncke hym hertely it plesith hym ſo to do;  
And lett us ſay, "Good Lorde, over thy wille be doo."

Longe lay the kyng there, away wolde not hee,  
Dayly he prophered batayle, his ennys durſt not  
fyghte;  
Lacke of logynge and vitayle, it was grett poté,  
Causid the gentill prynee to remove, ſuche was Goddes  
myzte.

Lowe how the good Lorde his owne gentill knyzte,  
Because he ſhulde remembir hym in woe and in woo.  
Thus in every thyng, Lorde, thy wille be doo.

As the priynee paſſid to Londone, God ſhowid ryghte  
Secrett thyng to hym, tokyn of victory;  
In preſence of the ſame priynee, by Goddes powere  
and myzte,

And ymage wiehe was cloſid brako opyn ſodenly.  
God ſheid hym this comforte in the abbey of  
Deyntré,

Because he shulde be stidfast in wole and in woo;  
 The ymage was of saynte Anne, God wolde it shulde  
     be so.

The gentill priynce and his pepull to Londone did passe,  
 Into the cité he enterid with a company of men trew.  
 For the wiche his enmys cryed, "Owte and alas!"  
 Thayre red colowrus chaungid to pale hewe.  
 Than the nobill prynce began werkys new.  
 He toke prisoners a kyng and a clerke, loo,  
 How the will of God in every thyng is doo.

To Westmynster the kyng be water did glide,  
 Worshypfully resayvid with processioun in ffect,  
 Resayvid with reverence, his dewté not denyce;  
 The cardenall uppone his hede the crowne did sett,  
 The septure in his honde, withowte intrumpeioun or  
     lett.  
 Then to seynt Edwardes shryne the priynce did goo,  
 Thus in every thyng the wille of God is doo.

The kyng comfortid the quene, and other ladyes eke;  
 His swete babis full tendurly he did kys;  
 The yonge priynce he behelde, and in his armys did bere.  
 Thus his bale turnyd hym to blis;  
 Aftur sorow joy, the course of the worlde is.  
 The sizte of his babis relesid parte of his woo;  
 Thus the wille of God in every thyng is doo.

How sodenly that tyme he was compellid to parte  
 To the felde of Barnet with his enmys to fyghte.  
 God lett never prynce be so hevy in his herte  
 As kynge Edward was all that hole nyzte.  
 And aftur that shone a ster over his hede full  
     bryzte,  
 The syght of the wiche made his enmys woo;  
 It was a tokyn of victory, Goddis will was soo.

This prynee it perceyvid, and he let it passe and goo,  
That was to Cryst his creature he did calle,  
To oure lady and to saynt George, and other seyntes  
moo ;

Then sodenly uppone his knes the prynee did falle,  
Besechyng the good Lorde and his seyntes allo  
His ryght hym to sende, and defende hym of his foo,  
And said ever, "Good Lorde, thy wille be doo."

Thow knowyst my ryzte, Lorde, and other men also ;  
As it is my ryzte, Lorde, so thou me defende,  
And the quarell that is wronge it may be overthrow,  
And to ryght parte the victory thou sende,  
And I promesse the, good Lorde, my lyffe to amende,  
I knolege me a synner wrappid in woo.  
And all said with one voyse, "Lorde, thy will be  
doo"

His meditacioun thus made, his herte hovy,  
Yet his hede he up lyfte with a mery chere,  
And said, "Frendis, to this jorney it is tyme wo hye ;  
" Latt us all call to Cryst and his seyntes in fore,  
" As he uppone a crosse boght us ayght dere.  
" I knolege me a synner wrappid in woo ;  
" In this adversité evir, Lorde, thy wille be doo."

" Avaunce, baner," quod the kyng, " passe fortho anone,  
" In the name of the Trinyté and oure Lady  
bryghte,  
" Seynt Edward, seynt Anne, and swete seynt Johan,  
" And in the name of seynt Ggeorge, oure ladis  
" knyhte,  
" This day shew thy grett power and thy gret  
" myhte,  
" And brynge thy trew subjectes owte of payne and  
" woo ;  
" And as thy wille is, Lorde, thys jorney be doo."

There was shotyng of gonnys and arows plenté;  
 There was showtyng and crying that the orth did  
 quake;

There was hewyng of haines, peté was to sec;  
 For fere of that fray many man did shake.  
 There was tremelyng and turnyng thayre woo did  
 wake.

There was hewyng of helmettes and salettes also;  
 Hit plesid God that seasoun it shulde be soo.

There was jollyng, ther was rennyng for the sove-  
 reynté,

There was roynge and rumbelynge, peté to here;  
 Fayne was the waykyer away for to fce.

That day many a stowte man was ded there;  
 Warwicke and Mowntegew were slayne in fero,  
 Knyztes and gentilmen and other men moo.  
 In all thynges, good Lorde, every thy wille be doo.

There was rydyngo and rennyng; sum cryed, "Wayle-  
 " away!"

Unknowyng to many man who the better hadde.  
 Sum souzte thayre maysters, sum hit thaym that day,  
 Sum ran here and there like men that were madde;  
 Sum were ryght hevy and harde bestadde,  
 Ryght besy in thayre wittes away to goo.  
 Alle was for the best, oure Lorde wold it shulde be so.

Kynge Edward and his brothere, dowtyng no fore,  
 Lordis and other gentilmen in the kynges ryzte,  
 Stidfastyly and worshypfully thayre parte did there,  
 Manly and freshely that day did thay fyzte.  
 To kynge Edwarde fille the victorie, throw Goddes  
 myzte.

Many one whan thay wist thay were ryzte woo.  
 Hit bootid hem not to stryve, the wille of God was  
 soo.

To London com the kyng whan the batell was doo,  
 Levyng behynde hym many a dede man;  
 Sum hurte, sum slayne, sum cryinge "Alas!"  
 Gretter multitude than I con telle.  
 Sum waloynge in blood, sum pale, sum wan.  
 Sum sekyng thayre frendis in care and in woo.  
 In every thyng, Lord, thy wille be doo.

In Sothwerke, at Bambere heth, and Kyngston oke,  
 The bastarde and his meané in the contré abowte,  
 Many grett men in London they made soke,  
 Man, wyff, ne childe there durst non rowte.  
 Oxen, shepe, and vetayle, withowtyn any dowe,  
 Thay stole away and carrid ever to and froo.  
 God suffirs moche thyng, his wille to be doo.

Muche sorow and shame the wrecchis thay wroughte,  
 Fayre placis thay brend on the water side.  
 Thayre myschecus dedis awaylid hem noughte,  
 Schamfully thay wroughte, and so thaym betyd.  
 Thay wolde not love ther malice, but therin abyde,  
 Thay cryed kyng Edward and Warwicke also.  
 Thus the wille of God in every thyng is doo.

At Londone brygge thay made asawte, sham to see,  
 The utter gate on the brygge thay sett on fyre;  
 Into Londone shott arows withowte peté.  
 With gunnus thay were bett that sum lay in the  
 myre.  
 Thay askyd wage of the brygge, thay paid them  
 thayre hire.  
 Ever amonge thay had the worse, then wakynd thayre  
 woo.  
 False men most be poyнешyd, the will of God is soo.

At Londone brige anodyr sawte thay made agayne,  
 Wyth gunpowdir and wildefire and straw eke;  
 Fro the gate to the drawbrygge thay brent down playne,  
 That x myle men myzte se the smoke.  
 Thay were not of thayre entent the nere of a leke,  
 For into the cité thay myzte not com for welo no  
 for woo;  
 God restid thayre malice, the wille of hym was soo.

At Algate thay sawtid in an ill seasoun;  
 Thay brente fayre howsis, peté was to so.  
 Thus these false men did opyne tresoun,  
 Supposynge evermore to enture into cité.  
 God and good seyntes thereof had pité.  
 Thayre malice was sesid and turned hem to woo.  
 Thus in every thyng, Lorde, thy will be doo.

The erle of Essex, and also the aldurmen,  
 At Bysshopus gate togedder thay motte,  
 And owte therat sewde like manly men.  
 Thay bete hem down, no man myzte hem lett;  
 Freshely on thayre enmyes that day did thay fyzte.  
 Thayre false tresoun brouzte theym in woo;  
 Thus in every thyng, Lorde, thy wille be doo.

The erle Revers, that gentill knyzte,  
 Blessid be the tym that he borne was!  
 By the power of God and his grett myzte,  
 Thow his enmyes that day did he passe.  
 The maryners were kellid, thay cryed "Alas!"  
 Thayre false tresoun brouzte hem in woo,  
 Thus in every thyng, Lorde, thy wille be doo.

There aventurid the erle then into the hondo,  
 Contravelde the welefaire of London that day;  
 When the comens the skomfertour did understonde,



Thay seuyd owte freshly, thay kepud none araye;  
 Glad with the Kentyschmen thay were for to fraye.  
 Thay were kyllid down, away thay myȝte not goo.  
 Thus the wille of God is evermore doo.

God wolde the erle Revers there shulde be;  
 He purchesid grett love of the comyns that season;  
 Lovyngly the cetysens and hee  
 Pursuyd thayre enmyes, it was but reason,  
 And kyllid the peple for thayre false tresoun,  
 Or the chase were do, ee and moo.  
 Thus in every thyng, Lorde, thy will be do.

When the Kentyschmen herd of that fraye,  
 Like maysterles men away thay wente,  
 Erly in the mornyng, or it were day,  
 Throw halkys and hegges resortid into Kent.  
 Thay vanysshid away as thayre tayles had be brente,  
 Remembryng thayre false tresoun, in hertes woo.  
 Thus in every thyng, Lorde, thy will be doo.

O gloriūs God, what vexacioun was then  
 To the quene and the lordis and other ladies eke,  
 To the mayre, and the comens, and the aldurmen;  
 Thay nedid no fere ne sorow to sokene.  
 Then aftur kyng Edward they cryed and did wepe;  
 The lacke of his presence made the pepull woo.  
 Thus the wille of God in every thyng is doo.

O that nobill prynce and emperour flouere,  
 To sitt at Londone resorte he than;  
 Nothur Alisaunder ne Artur, ne no conqueroure  
 No better were acompenyd with nobill men.  
 Like none of the rounde tabulle were beseyn,  
 Ryally horsid and aparelde in the fere of thayre foo.  
 Thus victoriously he come, Goddes wille was soo.



The duke of Glocester, that nobill prynce,  
 Yonge of age and victorius in batayle,  
 To the honoure of Ectour that he myzle comens,  
 Grace hym folowith, fortune, and good spede.  
 I suppose hes the same that clerkis of icede,  
 Fortune hathe hym chosyn, and foithe wyth hym  
 will goo,  
 Her husbonde to be, the wille of God is soo.

In the kynges forward the prynce did ride,  
 Withe nobill lordis of grett renowne;  
 The erle of Penbroke, the lorde chamberlayne be his  
 side;  
 Many other knyghtes and yomen of the crowne;  
 With tru[m]ppus and clarions thay rode to Londone.  
 In the kynges forward were viij. m<sup>l</sup> and moo.  
 Thus in every thyng the wille of God is doo.

The lorde chambirlayne, that gentill knyghte,  
 Whiche failid his mayster nother in stourne no stoure;  
 Off goodly men he had a faire syghte,  
 Wich he rode afore the kyng to his honoure.  
 He hathe deservid thanke amonge other paramour,  
 In Docheleonde, in Englonde, in wole and in woo;  
 He hath beddyn with his kyng, the wille of God  
 is soo.

Then the glorius prynce, victorius and ryalle,  
 Kyng Edward the iiij<sup>th</sup>, I wille ye undyrstonde,  
 Viij. aldermen of Londone, I wille ye undyrstonde,  
 In the felde he dubbid thaym knyghtes, and bade  
 them up stonde,  
 Fulle nobille and worschypfully with his honde.  
 Wyth reverence and worschyp thay thanekyd hym also;  
 He remembirde thayre tiew hertes, God wolde soo.

The duke of Clarence, that honorabill knyghte,  
 Can alowe the cite notabully.  
 Hym to beholde it was a goodly syghte,  
 He is an excellent prynce certaynly.  
 He thonkyd the cetyse of thayre fidelite  
 Done to the kyng, it plesid hym soo.  
 Thus in every thyng the wille of God is doo.

Then to the gate the kyng did ride,  
 His brethir and his lordis in ordre, a good sight to see.  
 iij. m<sup>l</sup> harnessid men the kyng did abide,  
 And worshipfully resayvid hym into the cite.  
 Cryste preserve the pepull, for his grett pete!  
 xx m<sup>l</sup>, I suppose, and many one moo,  
 Welcomyd kyng Edward, the will of God was soo.

Throw the cite to Poulus thai did ride;  
 He was resayvid with procession solemly;  
 His brether and his lordis knelyng hym beside,  
 Thayre offeryng thay made devoutly,  
 Lovyng and thonkyng God of his victory.  
 His brether and his lordis said the same also.  
 Thus in every thyng, Lorde, thy wille be doo.

O quene Elizabeth, o blessid creature,  
 O glorius God, what payne had scho?  
 What langowr and angwiche did scho endure?  
 When hir lorde and sovereyn was in adversite.  
 To here of hir wepyng it was grett pete,  
 When scho remembirde the kyng, scho was woo.  
 Thus in every thyng the wille of God is doo.

Here aftir, good lady, in youre felicity,  
 Remembir olde trowblis and thynges paste,  
 And thynke that Cryste hym selfe is hee  
 That is kyng of kynges, and ever shall laste.  
 Knytt it in youre herte suerly and faste,  
 And thynke he hath delyveryd you owte of woo;  
 Hertly thonke hym, hit plesith hym so to doo.

And ever, good lady, for the love of Jhesu,  
 And his blessid modir in any wise,  
 Remembir suche personus as have be trowe,  
 Helpe every man to have justice.  
 And thes that wille othir maner maters device,  
 Thay love not the kyng, I dar say soo,  
 Besechyng ever God that his wille be doo.

*Explicit the balet off the kyng.*

ON ENGLAND'S COMMERCIAL POLICY.<sup>1</sup>

*Anglia, propter tuas naves et lanas, omnia regna te  
 salutare deberent.*

Goo forth, lybell, and mekly schew thy face  
 Afore my lordes, with humble countenauus,  
 And pray theym all to take the to grace,  
 In appoysaylle and in cheryschyng the to avaunce.

Ffor thow mayst expertly be provyd by prudence,  
 Among alle discrete men havynge sapyence,  
 Ffor oone of the best that may be thought  
 Ffor the welth of Ynglond, yf it be well sowthe.

Ffor ther ys no rome in no maner degrec,  
 Butt they have nede to cure Englysshe commodyté;  
 And the cawse theroff I wyll to yow expresse,  
 The wiche ys soth as the gospelle of the masse.

---

<sup>1</sup> This poem was written to enforce the same principles as those contained in the larger tract of an earlier date, the Label of English Policy, of which it is partly a sort of abstract adapted to the time.

---

It is taken from a manuscript in the British Museum, MS. Lansdowne, No. 796, fol. 2, v<sup>o</sup>, of about the reign of Edward IV., at which period it appears to have been composed.

Ther ys noothir pope, emperowre, nor kyng,  
Bysschop, cardynal, or any man levyng,  
Of what condicion or what maner degree,  
Duryng theyre levyng thei must have thynges iij.

Meete, drynk, and cloth, to every mannes sustynance,  
They leng alle iij., withowt varyaunce.  
Ffor who so lackyth any of thyse iij. thynges,  
Be the popys or emperowrs, or soo royall kynges,

Yt may not stonde with theym in any prosperyté;  
Ffor who so lackythe any of thyse, he suffyrd  
adversyté;  
Wilys this ys soth be yowre wyttes dyscerne,  
Of alle the remedies in the worlde this beryth the  
lanteine.

Ffor of everyche of thyse iij. by Goddes ordynance,  
Wee have suffycienly unto oure sustynance,  
And with the supplusage of oone of thyse iij. thynges,  
We myȝth rewle and governe alle crystyn kynges.

And paynymys also we myȝthe mak theym ful lano,  
Ffor the cause we take no hed we be mykylle to  
blame;  
For of alle the popylle that be lyvyng on grounde  
To praye and to please God we be most bounde.

Ffor thow thei have met, drynke, in every kyngges  
londe,  
Yet they lacke clothe, as y undyrstonde;  
And for to determyn that the trouthe ys soo,  
Lestyn wel to me, and ye moste acord therto.

Ffor the marchautes comme oure wollys for to bye,  
Or elles the cloth that is made theroff sykyrly,  
Oute of dyverse londes fer byyond the see,  
To have thyse merchaundyss into theyr contré.

From Arteyse, Pekardy, Henaude, and Normandy,  
 Bretayne, Fraunse, Pelowe, and Barry,  
 Gasscoyne, Gyon, and also Aragon,  
 Portyngale, Spayne, and Naverun.

Castyle, Cesyle, Coleyn, and Swethyn,  
 Pruse-londe, Florence, Venyse, and Jene,  
 Melane, Catelony, and alle Ytally,  
 Bewme, Hungry, Greke, and gret Tunky.

And many moo londes that I can not nevene,  
 But y dar sey alle that be unther hevyn,  
 Bothe crystyn [and] hethyn of alle maner degreys,  
 They have nede to oure Englysshe commodityeis.

Therfor let not owre woole be sold for nowȝte,  
 Neyther oure clothe, for they must be sowth;  
 And in espeealle restrayno strayttly the wool,  
 That the comyns of thys land may wyrke at the  
 fulle

And yf any wooll be sowlde of thys londe,  
 Lete yt be of the worst bothe to fire and bonde,  
 And noone other in [no] maner wyse,  
 Efor many dyverse cawsys, as y can devyse.

Yf the woole be corse, the cloth is mykyll the worse,  
 Yet into lytylle thei putt owte of paise,  
 As myche for gadyng, spynnyng, and wevyng,  
 Ffullyng, rowyng, dyyng, and scheryng.

And yet when suche clothe ys alle ywrowte,  
 To the maker it waylyth lytylle or nowȝte,  
 The pryce ys sympylle, the cost ys never the lesse,  
 They that wyrkkyd soche wooll in wytte be lyke an  
 asse.

The costes into lytyll tiewly at the fulle  
 Ys as myche as yt were maad of the fyne woll,  
 Yet a 3erde of that oon ys worth v. of that other;  
 Bettyr can not I seye, thow yt were to my brother.

Take hed to my lessoun that y have schewyd here,  
 Ffor yt ys necessary to every clothyer,  
 And the most pievayle to theym that may be fownde,  
 Yf they wylle take hede therto and yt undyrstonde.

A ordynaunce wolde be maad for the poore porayle,  
 That in thyse dayes have but lytyll avayle,  
 That is to sey for spynners, carders, wevers also,  
 Ffor toukers, dyers, and schermyn thereto.

For in thyse dayes ther is a hewsauce,  
 That puttyth the pore pepylle to grett hynderaunce,  
 By a strange mene that is late in londe  
 Bygun and usyd as y undyrstonde

By merchaundes and cloth-makers, for Godys sake  
 take kepe,  
 The wyche makyth the poreylle to morne and wope;  
 Lytyll thei take for theyre labur, yet halff ys mer-  
 chaundyse;  
 Alas! for rewthe, yt ys gret pyló.

That they take for vjd, yt ys deie ynow of iij.,  
 And thus thei be defrawd in every contré,  
 The pore have the labur, the ryche the wynnyng;  
 This acordythe now3te, it is a hevy partyng.

Butt to voyde fraude, and sett egallyté,  
 That syche wyrfolk be payd in good moné,  
 Ffrom this tyme forthe by suffycient ordynaunce  
 That the poreylle no more be putte to suche gre-  
 vance.

For and ye knew the sorow and hevyness  
 Of the pore pepyll levyng in dystress,  
 How thei be oppressyd in alle maner of thyng,  
 In yevyng theym to myche weythe into the spynnyng.

Ffor ix<sup>h</sup> I wene they schalle take xij.,  
 This is very trewthe, as y know my selff;  
 Theyre wages be batyd, theyre weyte ys encreasyd,  
 Thus the spynners and carders awaylys be alle seasyd.

Yt were profytabyll also and exspedyent for oure  
 kyng,  
 And a gret awawntage of myche wynnyng,  
 And a gret enscheychyng to alle the comynalté,  
 That dwelle abowte ther that the mynys be,

The wyche have hyt in usage  
 To myne in the erthe to gete theyre sustynaunce,  
 Ther myght be had x. tymys more wynnyng  
 Than ys now adayces with good governyng.

For and ther were a myntte ordeynyd ny thorby,  
 And a ordynaunce maad therto sykyrly,  
 That alle the sylver, whan yt fynyd were,  
 Thether schold be brogtht and yconyd thero.

And mony to be caryyd into another place,  
 But oonly to be coynyd in a schort space,  
 Wherby that the wyrkfolk myghte trewly be payd,  
 Then I dar sey yt wold not be denayyd,

But ayenst oon man then schuld ye have x.,  
 For the good payment of the wyrkmen;  
 And the moe peopyll that wyrk in the mynys,  
 The more sylver schuld be had up at alle tymys.



And thus the kyng schold be enrychyd for his parte,  
 More than he is now, I dare playfully joparte,  
 After the rate of theyre gret wynnynge,  
 The wiche schold be to hym a profytable thyng.

And thus this lond may be enrychyd ageyne,  
 The kyng, the lordes, and alle maner of men,  
 Knyghtis, squyers, and alle the comynalte,  
 They may playnly voyd alle poverté.

And so to contynow owtt of hevyness,  
 Fro penowry and nede, and to be put owt of dystress;  
 And for to cawse owre enmyss be this ordynaunce  
 To seke love and pese withowtt varyaunce

And ffulle fayne that they may be subyet to this lond,  
 Yf we kepe the woollys straitly owt of theyre hond;  
 For by the endraperynge theroff they have theyre  
 sustynaunce,  
 And thus owre enmys be supportyd to owre gret  
 hynderaunce.

And therfor, for the love of God in trinite,  
 Conceyve welle these maters, and scheryshe the  
 comynalte,  
 That theyre pover levynge synfulle and adversyte  
 May be altratyd unto welth, rychess, and prosperyte.

Here endythe the boke of Ynglysshe polysye,  
 That may cause alle the worlde yt to obeye;  
 Ther may no man denye but that it ys sothe,  
 For every man must have met, drynk, and clothe.

THE END.

GLOSSARY AND INDEX OF MEDIEVAL LATIN  
WORDS.

VOL. II.

## GLOSSARY AND INDEX OF MEDIEVAL LATIN WORDS.

---

### A.

accidia, i. 175 ; sloth, listless melancholy.  
 acroma, i. 118, for *acroama* ; a concert of music.  
 adamas, i. 286 ; the diamond.  
 adunare, i. 259 ; to unite, to bring together in one.  
 affugere, i. 37 ; to fly from, to escape.  
 aldimannus, i. 284 ; an alderman.  
 alle, i. 33.  
 alpha theos, i. 120.  
 ambassiator, i. 441 ; an ambassador.  
 amodo, i. 104 ; henceforth.  
 ancillare, i. 227 ; to bring into subjection.  
 anigerulus, i. 285 ; an error for *avigerulus* ; a dealer in birds.  
 antos, i. 43.  
 applaudare, ii. 265 ; to applaud.  
 arcta, ii. 157 ; the straits, between Dover and Calais.  
 arrestasio, i. 143 ; an arrest.  
 argumentare, i. 260 ; to argue, to dispute.  
 armiger, i. 138 ; an esquire.  
 ars, i. 284, 287, &c. ; a trade, a trading corporation.

artifex, i. 287 ; an artizan, a member of a guild or company.  
 apothecarius, i. 284, a dealer in drugs, an apothecary.  
 applicare, i. 160 ; to apply one thing to another.  
 assisa, i. 194 ; the assizes.

### B.

baga, i. 185 ; a ring, a jewel.  
 balearea, ii. 150 ; shots from an arbalest or military machine.  
 balouris, ii. 150 ; an arbalest, or other military machine for throwing missiles.  
 ballivus, i. 141 ; a bailif.  
 bannire, i. 135 ; to banish, to put under ban.  
 bannitio, i. 136 ; ban, banishment.  
 baro, i. 110, 196, ii. 3 ; a baron.  
 baria, i. 294 ; a bar.  
 barridus, i. 176, 177, 194, 196 ; strong, powerful, proud.  
 barrus, i. 196 ; an elephant.  
 bastardus, i. 108 ; a bastard.  
 bipartitus, i. 287 ; party-coloured.  
 bladum, i. 175 ; wheat, *blé*.

bombinare, i. 183, 184 ; crepitum edere.  
 bombus, i. 184 ; crepitus ventris.  
 brucus, i. 44 ; a sort of locust which devours the vegetation.  
 bubo, i. 194 ; a camp-follower, a scamp.  
 bombardus, ii. 150 ; a gun, a cannon.  
 burgensis, i. 166 ; a burgher, a burgess.  
 bursista, i. 285 ; a maker of purses.

## C.

caballus, i. 288 ; a horse, *cheval*.  
 calamizare, i. 192, 193 ; to sing joyfully.  
 calippus, i. 27.  
 camerarius, i. 461 ; a chamberlain.  
 cancellarius, i. 228 ; a chancellor.  
 candelarius, i. 285 ; a maker of candles.  
 cantarea, ii. 263 ; a chantry.  
 capellare, i. 227 ; to put a hat on.  
 capitalis, i. 120 ; put to death.  
 capito, i. 194 ; a fish, the gurnard.  
 capitulum, i. 257 ; a chapter or meeting of the monks.  
 capucium, i. 243 ; a capuce.  
 carbunculus, i. 286 ; a carbuncle, the precious stone.  
 catalla, i. 418 ; chattels.  
 caudare, ii. 128 ; to give a tail to.  
 cerarius, i. 285 ; a maker of wax tapers.  
 certificare, i. 105 ; to certify, to give information of.  
 cervicatus, ii. 119 ; proud, overbearing.

ceses, i. 117.  
 chekmat, i. 29 ; a term in the game of chess—checkmate.  
 chronica, i. 362 ; a chronicle. This was the most common form of the word in medieval Latin.  
 cirothecarius, i. 285 ; a glover.  
 cissura, i. 205 ; for *scissura*.  
 cistula, i. 293 ; a musical instrument.  
 clepere, i. 203 ; to steal.  
 cleptes, i. 201 ; a thief, a bandit.  
 climat, i. 29 ; apparently a term in chess.  
 clunagitare, i. 159, 160, 171 ; futuere.  
 coir, i. 28.  
 coliberti, i. 95, 121 ; the free companions, or freebooters, who, under Duguesclin and other chiefs, ravaged the provinces of France. It is an unusual sense of the word.  
 collistrigium, i. 230 ; the pillory.  
 comes, *passim* ; an earl.  
 comitissa, i. 461 ; a countess.  
 compotus, i. 33 ; an account, reckoning.  
 conjectuari, i. 124 ; to conjecture, to divine.  
 consi, ii. 253 ; perhaps for *conscii*, but the line appears to be corrupt.  
 conventiculum, i. 299 ; a conventicle, an assembly in secret.  
 counare, i. 29 ; to collect, to amass.  
 crustum, i. 190 ; a crust of bread.  
 cullus, i. 176, for *culus*.  
 curtus, i. 201, ii. 127 ; short.  
 cy, l. 36.

## D.

damus, ii. 258 ; for *dama*.  
 dextrarius, i. 286, 288 ; a war-horse,  
*destrier*.  
 distractus, i. 134 ; drawn ; *distractus*  
*et suspensus*, drawn and hanged.  
 ducissa, i. 460 ; a duchess.  
 duellum, i. 111 ; a single combat.  
 duplare, i. 282 ; to double.  
 dux, *passim* ; a duke.

## E.

ethelinga, i. 98 ; a prince.  
 exactivus, i. 39 ; exigent, one who  
 exacts.  
 excellare, i. 159, 171 ; maneo cum  
 uxore propria.

## F.

fallare, ii. 250 ; to deceive.  
 fatare, i. 36 ; to be fated.  
 favissor, i. 195 ; a favourer or main-  
 tainer.  
 feodum, i. 31 ; homage.  
 feriare, i. 95 ; apparently for *ferire*,  
 to strike.  
 finis, i. 188 ; a fine.  
 first, i. 29 ; apparently a term in  
 the game of chess.  
 fortunium, i. 30 ; fortune ; *fortunia*  
*dura*, misfortunes.  
 furire, i. 118 ; to be mad with rage.

## G.

garcio, i. 227 ; a lad, a camp-fol-  
 lower ?  
 gardianus, i. 257 ; the guardian.  
 gaudiosus, i. 192, 212 ; full of joy.  
 generosus, i. 125 ; *vir generosus*, a  
 gentleman, an esquire.  
 genulos, i. 120.  
 girfalcon, i. 45 ; a large species of  
 falcon, a gerfalcon.  
 gith, i. 101 ; a plant, the corn-  
 cockle.  
 glabio, i. 173, 174 ; a beardless  
 man.  
 glomerare, i. 285 ; to assemble in a  
 cluster round anything.  
 gluto, i. 116, 118 ; a glutton, a loose  
 fellow, a ribald.  
 griseus, i. 256 ; grey.  
 guerra, *passim* ; war.

## H.

hogge, i. 35 ; a sort of ship, perhaps  
 the same word as the modern *hoy*.

## I.

igris, i. 33.  
 immo, i. 99, &c. ; the usual mediæ-  
 val form of *imo*.  
 impetuosus, i. 204, 205 ; impetu-  
 ous.  
 improperare, i. 177 ; to reproach, to  
 abuse.

improperium, i. 177 ; reproach, abuse, insult.  
 ingratuitas, i. 230 ; ingratitude.  
 ingrediens, ii. 173 ; an ingredient (in medicine).  
 insubjicibilis, ii. 165 ; insubmissive, ungovernable.  
 intrusor, i. 114 ; a usurper.

## J.

jocari, i. 444 ; to rejoice, to be glad and joyful.  
 jubilus, i. 40, 253 ; a joyful shout.  
 junctor, i. 285 ; a joiner (the trade).  
 justitia, i. 172 ; a just claim, or right.

## K.

koghe, i. 35 ; a sort of ship, usually interpreted a cock-boat.

## L.

laboritium, i. 259 ; properly, agricultural labour.  
 lapides, i. 160 ; testiculi.  
 latrones, i. 116 ; the free companies.  
 ligures, i. 116 ; ribalds, camp-followers, plunderers.  
 lista, i. 192 ; the border or list, in cloth.

livaret, i. 29 ; apparently an old term in the game of chess.  
 lorinarius, i. 285 ; more correctly *lormarius*, a maker of horses' bits.

## M.

magistrari, i. 258 ; to take the degree of master of arts.  
 malcoys, i. 27 ; an Anglo-Norman word, signifying uncomfortable.  
 maligni, i. 436 ; the malignants, a term applied to the court party in the reign of Richard II. It reminds us of the term as used by the puritans at a later period.  
 mannus, i. 169 ; a horse, a palfrey.  
 marchu, i. 156 ; a mark (the coin).  
 marescallus, i. 106 ; a marshal.  
 mediola, i. 247.  
 megarus, i. 194 ; a mackarol.  
 memoramen, ii. 129 ; a memorial, a record.  
 mendicantes, i. 255 ; the mendicant friars.  
 metrista, ii. 150 ; a versifier.  
 millus, i. 194, 196 ; for *mullus*, a mullet (the fish).  
 minores, i. 256 ; the minorites, or friars minores.  
 ministrallus, i. 143 ; a minstrel.  
 miseron, ii. 114 ; a misery.  
 missa, i. 114 ; the service of the mass.  
 monacordium, i. 293 ; a musical instrument with one string, more usually written *monochordum*.  
 monacornus, i. 294 ; a unicorn.  
 mortificare, i. 95 ; to kill.  
 morus, i. 194 ; a haddock (the fish).

moys, i. 180, 182; water.  
 multare, i. 184; for *multare*.  
 multo, i. 126, 162, &c.; a sheep,  
*mouton*.

## N.

nabulum, i. 293; a musical instrument.  
 nobile, i. 139, ii. 159; a noble, the name of a coin struck first in the 18th Ed. III.  
 notus, i. 94; for *nothus*, a bastard.  
 novalia, i. 236; some sort of tax exacted by the church.  
 novercare, ii. 265; to play the step-mother, to treat with cruelty.

## O.

obstringillis, i. 176, 177; it appears by the context to mean obstructed, but according to Ducange *obstringilli* was a word signifying a sort of loose shoes.  
 opponere, i. 124; to subscribe.  
 otiva, i. 226.

## P.

palafridus, i. 169, palefridus, i. 289; a palfrey.  
 paneratiatus, i. 161; punished, tormented.  
 pandoxator, i. 285; a brewer.  
 pares, i. 57; the peers.  
 pellicia, i. 256; a fur cloak, or mantle.

penna, i. 346; a pen.  
 phy, i. 27; an exclamation of disgust.  
 pilatus, i. 260; wearing a hat, the mark of an academic degree.  
 pir, i. 180, 182; fire.  
 pirata, i. 194; a robber on the sea.  
 pirus, i. 28; a way, a road.  
 pisticus, i. 30; pure, unadulterated.  
 plagare, i. 109; to wound.  
 pomilio, i. 285; a fruiterer.  
 pos cy pes cy, i. 36.  
 possessionatus, i. 255; endowed, having possessions.  
 pour est ny, i. 36.  
 praeinentia, ii. 115; prerogative or privilege.  
 pratendere, i. 124; to assert, to declare.  
 propinro, i. 288; to approach.  
 propriaro, ii. 263; to appropriate.  
 provisoros, i. 280; provisioners?  
 pugnalas, i. 56.

## Q.

quietare, i. 124; to satisfy.  
 quietatio, i. 150; inactivity.

## R.

rato, i. 43, 162; a rat.  
 recepta, ii. 173; a receipt.  
 rectoros, i. 250; ecclesiastical dignitaries.  
 roserare, i. 125, 126; to interpret, reveal.  
 resoratio, i. 127; an interpretation.



rosum, i. 118; for *roseum*, red.  
 rumbus, i. 194; a kind of fish, the sturgeon.  
 rumphea, i. 37, 39; a javelin, a dart.

## S.

saligia, i. 173; a factitious word, explained in the text.  
 scacci, i. 46; the game of chess.  
 scannum, i. 183, 186; for *scannum*.  
 scortum, i. 140; in *scortis*, in fornication; *scorta*, fornication.  
 scoutifer, i. 138; a knight.  
 scutum, i. 137, 139; a coin, called in English a noble, in French an *écu*.  
 secta, i. 285; a suit, uniformity of dress, livery.  
 seduus, i. 183, 185; one who lisps, and cannot pronounce the letter s properly.  
 senescallus, i. 106; a seneschal, or steward.  
 seon, i. 29.  
 shopa, i. 254; a shop.  
 siba, i. 48.  
 singlaris, i. 28, 33; a wild boar, *sanglier*.  
 situla, i. 293; a musical instrument.  
 sotilaris, i. 233; a shoe.  
 spata, i. 119; a sword, *épée*.  
 statutum, i. 273; a statute.  
 staurum, i. 30, 47, 137, &c.; provisions of all kind, stores.  
 strata, i. 288; a street.  
 streparius, i. 285; a maker of stirrups.

subarratus, i. 102; engaged, bound by duty?  
 summare, i. 117; to count, reckon.  
 suffragia, i. 257; suffrages, explained in the text.  
 supponere, i. 126; to be put in the place of something, to represent.  
 supponere, i. 171, 172; to support.  
 supponere, i. 248; to suppose.  
 supponere, i. 160; future.

## T.

tantomodo, i. 259; to such a degree.  
 taxa, i. 143; a tax.  
 taxare, i. 143; to levy a tax.  
 temerare, i. 27; to occupy by violence, to usurp.  
 temptare, i. 132; the mediæval form of *tentare*, to attempt.  
 tenementum, i. 191; landed property.  
 terminare, i. 140; to decide.  
 terminus, i. 125, 127; a term, or appellation.  
 tiro, tyro, i. 110, 115; a youth not yet experienced in military affairs.  
 tractatus, i. 450; treated.  
 tractatus, ii. 129; a treaty.  
 treuga, i. 37, 39; *et passim*; used generally in the plural, *treugæ*; a truce.  
 triphones, i. 48.  
 trulla, i. 184; crepitus ventris.  
 turmosus, i. 174; belonging to the mob, or to the lower classes.

## U.

unus, *passim*; used for the indefinite article *a*, Fr. *un*.

## V.

vindicare, ii. 265; to claim; *vindicare sibi*, i. 133.

venerinus, i. 102; adulterine; *fratres venerini*, illegitimate brothers.

vespilio, i. 194; a thief, a robber.

veteratus, i. 206; antiquated.

vicarii, i. 280; vicars, in the ecclesiastical sense of the word.

viella, i. 293; a fiddle, a violin.

villagium, i. 241; a village.

villanus, i. 140; a villain, a rustic.

vincops, ii. 150.

## Y.

ymas, i. 44.

ymon, i. 228.

ypotarus, i. 194; a kind of fish; perhaps for *ypotamus*, which is found in the medieval glossaries in the sense of a sea-horse.

## Z.

zelotopatus, i. 204; struck with jealousy.

~~~~~  
GLOSSARY AND INDEX OF OBSOLETE  
ENGLISH WORDS.  
~~~~~

## GLOSSARY AND INDEX OF OBSOLETE ENGLISH WORDS.

[As the letters *i* and *y* are so continually interchanged in English words of the fourteenth and fifteenth centuries, it has been thought better to class them together in the following Glossary, except in particular cases where *y* only is correct, and where it commences a word. *G* and *ȝ* are also classed together.]

### A.

- |  |   |
|--|---|
| <p>a, ii. 43 ; on ; <i>leyen hem a water</i>, put them on water, or, as we should say, to sea, <i>i.e.</i>, overthrow them.<br/> a, i. 70 ; at, <i>a half eb</i>, at half ebb.<br/> abate, i. 76 ; to reduce, put down.<br/> abateth, i. 408 ; lowers, diminishes.<br/> abated, ii. 14 ; diminished.<br/> abeere, ii. 229 ; to their bier.<br/> abide, ii. 281 ; to wait for.<br/> abyde, ii. 191 ; to endure, to suffer.<br/> abidyng, ii. 245 ; dwelling place.<br/> abit, ii. 12 ; remains, endures.<br/> abite, ii. 67 ; a habit.<br/> aby, ii. 244 ; to be punished for, to pay for.<br/> a-cale, i. 305 ; cold.<br/> achieved, ii. 5, 7 ; obtained, succeeded.<br/> acombrede, i. 38, 415, 416 ; encumbered, confused.<br/> accountid, i. 399 ; reckoned, put to account.<br/> acresith, ii. 105 ; increaseth.<br/> acustomaunce, ii. 242 ; habit, custom.</p> | <p>adounne, i. 378 ; down.<br/> adiad, ii. 6 ; in fear, in alarm.<br/> afefe, ii. 51 ; to enfeof, to give in feof.<br/> afferme, ii. 6 ; to strengthen, to consolidate.<br/> afforse, i. 413 ; by force, by necessity.<br/> affraye, ii. 181 ; fright, alarm.<br/> afore, ii. 241 ; before.<br/> afracie, i. 329 ; to frighten.<br/> agadred, i. 344 ; assembled.<br/> against, i. 318 ; contrary to.<br/> aȝenward, ii. 66 ; back.<br/> agilto, i. 343 ; to offend against.<br/> ago, i. 404 ; gone.<br/> agrieved, i. 313 ; angered, displeased.<br/> agrise, i. 314, 329 ; to be terrified.<br/> aie, i. 330 ; an egg.<br/> aielle, ii. 138 ; an ancestor.<br/> ailed, i. 85 ; perhaps used in the sense of diseased. <i>Ailed unsle</i>, in a bad or unfortunate condition of health.<br/> aken, ii. 11 ; ache.<br/> alblast, i. 69 ; an arbalest, or crossbow.</p> |
|--|---|

- aleo, i. 416; to the leo-ward.  
 algato, ii. 11; nevertheless.  
 alio, i. 392; an ally.  
 allet, ii. 65; of all, *plural*.  
 als, i. 60; also.  
 almesso, i. 319; alms.  
 alowe, ii. 281; to approve.  
 als, *passim*; as.  
 als, i. 337; also.  
 also, *passim*; as.  
 alsone, i. 251; as soon as.  
 altratyð, ii. 287; altered.  
 alumnens, ii. 110; disciples.  
 alweldand, i. 75; all ruling.  
 amarride, i. 369; marred.  
 ambassiatours, ii. 202; ambassadors.  
 amenusith, ii. 105; diminishes.  
 amorwe, i. 414; on the next day.  
 amounteth, ii. 91; is, what it  
   amounteth to.  
 an, ii. 124; on; *an hy*, on high.  
 ancrès, ii. 64; anachorites.  
 ano, *passim*; one.  
 anet, ii. 50; dill (the plant)  
 anowe, i. 392; to renew, to make  
   new.  
 angerliche, i. 323; in anger.  
 anhaunse, ii. 239; be raised up.  
 annuels, i. 267; payment for saying  
   anniversary masses for the dead.  
 annuellors, i. 80, 95; priests em-  
   ployed to sing anniversary masses  
   for the dead.  
 apaid, ii. 23; *apaied*, ii. 31; satisfied.  
 aparte, i. 316; openly.  
 apechyng, ii. 46; impeaching, ac-  
   cusing.  
 apeire, i. 372, 384; to impair.  
 apend, i. 323; belong.  
 aperid, i. 377; decayed, failed.  
 apertli, ii. 68; openly.  
 apis, ii. 76; apo's.  
 aplaco, ii. 5; into place; *is come*  
   *aplace*, has taken the place of  
   heathenism.  
 appoysaylle, ii. 282; inquiry, ques-  
   tion.  
 appresse, ii. 167; contrivance.  
 apprisist, ii. 113; settost value on.  
 arie, i. 326; array, dress.  
 are, i. 78; formerly, ere.  
 are, ii. 186; the hare.  
 arecho, i. 412; to reach, to attain.  
 archebero, ii. 183; an archpirate.  
 aredy, i. 387; ready.  
 arero, i. 397; back.  
 aresoneth, ii. 40; argues against.  
 arith, i. 397; aright.  
 aroutid, i. 403; driven away?  
 arowe, ii. 146; on a row.  
 arseworde, ii. 64; backwards.  
 astate, ii. 137; estate.  
 aschen, ii. 172; ashes.  
 aschonne, i. 390; to avoid.  
 asery, i. 67; to proclaim or cry, to  
   report.  
 askapid, ii. 156; escaped.  
 aspie, ii. 58; a spy, a scout.  
 assaute, ii. 195; assault.  
 assay, ii. 196; trial, proof; *of beste*  
   *assay*, of the best description; *at*  
   *assay*, i. 215, when brought to  
   trial; *of gode assayes*, ii. 186,  
   proved to be good.  
 assoye, ii. 41; inquire.  
 assised, ii. 11; judged, regulated.  
 assoillo, ii. 131; absolve, pardon;  
   assoiled, ii. 32; absolved.  
 assoiled, ii. 38, 118; answered or  
   solved a question.  
 astonye, ii. 51; to astonish, to con-  
   found.

astonyed, i. 380 ; astounded, stunned, confounded.

atamed, i. 392 ; tamed, disciplined.

atasten, ii. 90 ; to taste.

ataunt, ii. 171 ; so much.

atcheved, ii. 5, 7 ; succeeded.

ate, ii. 6 ; at the.

atempre, ii. 139 ; temperate.

atrete, i. 217 ; distinctly, positively.

attemperance, atemperance, ii. 143, 241 ; moderation.

atwen, ii. 213 ; between.

auters, ii. 42 ; altars.

autorise, ii. 80 ; to allege authority for.

availe, ii. 140 ; to descend. to go down.

avayle, ii. 285 ; advantage, profit ; *avaylys*, 286 ; profits.

availed, ii. ; profited, with advantage.

avant, ii. 124 ; forward.

avaunt, ii. 156 ; a boast.

avys, avyse, i. 277, ii. 190 ; advice, council, deliberation.

avysemente, ii. 187 ; counsel, deliberation.

avisifenesse, ii. 200 ; good counsel.

avisy, ii. 137 ; advised, cautious.

avow, ii. 11 ; to vow, to take a vow.

avowries, ii. 35 ; patrons, protectors.

avutrie, ii. 247 ; adultery.

awgrym, i. 414 ; arithmetic.

awmeneer, ii. 220 ; an almoner.

awne, i. 331 ; own.

axe, i. 381 ; to ask.

axist, ii. 69 ; thou askest.

ay, i. 267 ; always.

ayenst, i. 325 ; against.

## B.

bable, ii. 244 ; to talk childishly.

bablid, i. 395, 415 ; chattered.

baffyng, ii. 53 ; barking.

baightoth, i. 323 ; baited.

bakke, ii. 216, 218 ; a bat.

baldely, i. 71 ; boldly.

bale, i. 58, 74, 75 ; evil, mischief, sorrow ; *to brewe bale*, to breed mischief.

baleys, ii. 176 ; a rod.

ballid, i. 415 ; bald.

ban, i. 83, ii. 244 ; curse.

band, i. 72, 73 ; a bond.

bar, i. 216 ; bore.

baratur, ii. 236 ; a contentious person.

bare, i. 74, 77 ; a boar.

bargenyng, ii. 77 ; contending.

basclardo, i. 331 ; a long dagger.

basonet, ii. 125 ; a bassinet, or light helmet.

bastarde, ii. 160 ; a sort of wine brought from Spain, mentioned not unfrequently in old writers.

batail, i. 82 ; an army.

batailed, ii. 9 ; warred upon.

bated, i. 389 ; fluttered.

baterid, i. 388 ; battered.

batyd, ii. 286 ; abated, diminished.

battis, i. 409 ; bats, cudgels.

bawdriko, i. 331 ; the sword-belt.

bawlid, i. 380 ; abated?

bay, ii. 90 ; *bryngo þou til a bay*, bring you to bay (as in hunting).

bayed, i. 404 ; barked.

beawpores, ii. 229 ; companions.

beddyn, ii. 280 ; remained.

bede, ii. 103 ; a prayer.



- bede, i. 62 ; to proffer.  
 bede, i. 71 ; to abide.  
 bedred, ii. 22 ; bed-ridden.  
 been, ii. 17 ; to be.  
 beelsire, ii. 229 ; literally, fair lord.  
 beerys, ii. 219 ; bears.  
 behest, ii. 5 ; promise ; behestes, ii. 145 ; promises.  
 behote, i. 416 ; promised.  
 behoten, ii. 33 ; they promise.  
 behoveli, ii. 12 ; necessary.  
 beytis, ii. 219 ; baits.  
 beld, i. 75 ; protection, refuge.  
 belde, i. 379 ; to protect, to bring help.  
 beldid, ii. 77 ; built.  
 belesl, i. 381 ; left behind.  
 belyffe, ii. 207 ; immediately.  
 ben, i. 218 ; he.  
 hende, i. 275 ; a band.  
 hendes, i. 319 ; bonds.  
 bene, ii. 179 ; we are.  
 benyme, i. 372 ; to take from.  
 benysoun, ii. 113 ; a blessing.  
 benome, ii. 159 ; taken away.  
 bent, ii. 127 ; a field, a plain.  
 bent, ii. 125 ; indented.  
 beo, i. 216 ; by.  
 beo, i. 215 ; they are.  
 beoth, i. 218 ; are.  
 berde, i. 69 ; *keped hym in the berde*, a phrase which perhaps signifies to keep within bounds. The Promptorium has the word *berde* in the sense of margin or brink.  
 bere, i. 78 ; a bier.  
 bere-bag, i. 62, 84 ; a bag carrier. An injurious word, applied to the Scots, who carried their provisions, consisting of oatmeal, in bags on their backs.  
 berofte, ii. 179 ; taken from.  
 bereved, i. 387 ; deprived of.  
 bereward, i. 364 ; a bear-ward, or keeper of a bear.  
 berkynne, ii. 169 ; beer, ale.  
 berkyng, ii. 216 ; barking.  
 berlingis, i. 396 ; young bears.  
 borne, i. 373 ; man.  
 beside, ii. 19 ; aside.  
 besinesse, ii. 203 ; activity, earnestness ; *with besinesse*, busily.  
 beste, i. 371 ; beast, i.e., my cattle.  
 bestad, ii. 6 ; arranged.  
 bete, ii. 125 ; to strike.  
 bete, i. 62 ; to amend or relieve ; *bete their bete*, to bring them relief from misfortune.  
 bete, i. 62 ; to walk up and down ; bete fram, ii. 94 ; to address themselves.  
 betid, ii. 198 ; happened.  
 betydyth, i. 384 ; it happens, it betides.  
 bett, i. 226 ; beat.  
 beu, i. 390 ; fine, handsome.  
 bid, i. 58 ; ask.  
 bidden, ii. 48 ; to pray.  
 bide, i. 68, ii. 185 ; to remain, dwell.  
 bydo, i. 216 ; to support, bear.  
 byde, ii. 126 ; prayed.  
 bydene, i. 366 ; immediately ; *at hidene*, forthwith, at once.  
 bye, ii. 160 ; to buy.  
 bye, i. 269 ; to aby, to make amends for.  
 bien, ii. 177 ; they buy.  
 byfalle, i. 269 ; to befall ; *faire mot byfalle*, may they have good luck ; *foule mote him befall*, i. 304 ; may he have bad luck or fortune.  
 biforn, i. 66 ; before.



big, i. 80; to take up one's dwelling.  
 big, i. 77; prepared.  
 bigge, ii. 228; to build.  
 biging, i. 62; a dwelling.  
 bigly, ii. 57; strongly, boldly.  
 byhesto, ii. 204; promise.  
 biker, i. 71; to skirmish, to fight.  
 byleve, i. 269; belief.  
 bilevid, i. 64; remained.  
 bylle, ii. 228; to write a bill against, to libel.  
 bylle, i. 274; to bell.  
 birde, i. 333; a girl, young woman.  
 bysom, ii. 235; blind.  
 bysyde, ii. 187; beside; *to leve*  
*bysyde*, to abandon.  
 bit, ii. 85; biddeth.  
 bitake, ii. 114; give, abandon to, commit to.  
 bithoght, i. 74; bethought.  
 bitid, i. 61; befallen.  
 blaunchid, ii. 50; blanched, whitened.  
 blaw, i. 69; to blow.  
 ble, i. 269; colour, hue.  
 blent, i. 327; blinded.  
 blere, ii. 172; to blear, to dim one's sight.  
 blernyed, i. 389.  
 bleuz, i. 217; blew.  
 blyune, i. 266; blyn, i. 72, 74; to cease, to desist.  
 blith, i. 78; joyful.  
 blythid, i. 396; made joyful, gave joy to.  
 blonder, i. 268; bustle, disturbance.  
 blwun, i. 225.  
 bod, ii. 155; remained.  
 boddon, ii. 23; bidden.  
 boisteous, ii. 195; boistous, i. 307, 335; threatening, fearful, turbulent, rude.

VOL. II.

bokerame, ii. 171; buokram.  
 boldid, i. 379; emboldened.  
 bole, ii. 84; a bull.  
 bolgit, ii. 155; bulged.  
 bolle, ii. 140; a bull.  
 bonde, i. 216; bonds, fetters.  
 bondus, i. 225; bondsmen, serfs.  
 bone, i. 68; a petition, prayer.  
 bone, i. 58; a boon, a favour.  
 bonet, i. 415; a supplementary or additional sail in a ship, fastened with lacings to the feet of courses or lower sails, in moderate or fair winds, and the operation of applying it is still termed *bending*.  
 bonus, i. 277; bones.  
 boote, ii. 155; remedy.  
 bootid, ii. 276; availed, helped.  
 bore, i. 72; a boar.  
 borowe, i. 415; a borough.  
 bosard, ii. 219; a buzzard, a kind of moth.  
 basse, i. 396.  
 host, i. 218; to boast.  
 bot, *passim*; but.  
 bot, i. 62, &c.; without.  
 bote, i. 68, 218, 365; remedy, help, compensation.  
 bote, i. 65; a boat.  
 boterasse, ii. 187; a buttress.  
 bothe, ii. 226; a booth.  
 botirflyes, ii. 219; butterflies.  
 bougoth, ii. 161.  
 boun, i. 90; ready, going to do anything.  
 boun, i. 268; ready.  
 bountevous, ii. 145; bountiful.  
 boure, i. 81; bour, i. 265; a chamber.  
 bown, ii. 154; ready.  
 boxomnesse, ii. 44; obedience.  
 hoy, i. 272; a serving lad.

[

- boynard, i. 389 ; boynardis, i. 379 ;  
a low fellow.
- brade, i. 71 ; broad.
- brayd, i. 217 ; a stroke.
- braste, i. 396 ; burst.
- bredd, i. 387 ; a bird.
- brodder, i. 275 ; broader.
- brede, i. 369 ; breadth.
- bremē, i. 411 ; proud, haughty.
- bremme, i. 384, 387 ; proud, swag-  
gering.
- bremli, ii. 52 ; fiercely.
- broms, i. 72 ; (or brenis) corslets.
- brone, i. 73, ii. 153 ; to burn.
- brent, i. 269 ; brente, ii. 278 ; burnt.
- brere, i. 78 ; a brier, bush. breis,  
i. 395 ; briars.
- breso, ii. 54 ; gadflies.
- brēt, i. 407 ; burst.
- bretylle, ii. 182 ; brittle.
- bribith, ii. 40 ; begs, robs. The  
word is used in both senses.
- brid, i. 78 ; byd, i. 364<sup>n</sup> ; a bird.
- brid, i. 61 ; a lady, a bride.
- brig, i. 77 ; a bridge.
- brim, i. 71 ; sea, flood.
- brymme, ii. 109 ; fierce.
- brin, i. 64 ; burn.
- brodid, i. 387 ; spread.
- braylist, ii. 61 ; blingest up con-  
fusedly, blunderest.
- bromes, i. 391 ; brooms.
- broud, i. 396 ; a bond (?).
- bround, ii. 52 ; a firebrand.
- brounte, i. 380 ; brought.
- browet, i. 382 ; broth.
- bud, i. 71 ; beloved, must.
- ad, i. 85 ; made, compelled.
- ugee, i. 265 ; a sort of cloth.
- buystousnesse, ii. 99 ; boisterousness.
- burgase, i. 70 ; the bighers.
- burne, i. 400, 401 ; a man ; burnes,  
i. 379 ; men, fellows, barons.
- burnesse, i. 401 ; baronage, nobility.
- burnished, i. 395 ; smoothed (?).
- buthe, ii. 244 ; a birth, the act of  
being born.
- buseide, ii. 98 ; the buzzard, a kind  
of large moth.
- busk, i. 62 ; to go rapidly. busked,  
i. 395 ; hurried. buskys, ii. 287 ;  
haste you.
- busche, i. 382 ; to but, to push, to busk.
- bushinge, i. 378 ; busking, pushing.
- bute, i. 58, 70 ; compensation (for  
bote).
- byse, i. 265 ; a fine description of silk.
- by, *passim*, for be.
- C.
- cacehe, ii. 67 ; catch.
- cakked, ii. 170 ; uncoverunt.
- calcyn, ii. 61 ; to calculate.
- can, i. 269, ii. 131, know, knowe.
- can, i. 226 ; began. Used with a  
verb to form a sort of imperfect  
tense. *Can schowte*, they  
shouted, or were shouting—like.  
rally, they began to shout.
- canst, i. 334 ; knowest thou.
- cant, i. 78 ; brisk, courageous.
- cantly, i. 71 ; briskly, courageously.
- careckes, i. 320 ; figures, characters.
- cared, ii. 4 ; been in care, or trouble.
- cawikkys, ii. 199 ; large ships.
- carke, i. 310 ; to care.
- carpe, i. 381 ; to talk, to converse.
- carpist, ii. 68 ; talkest carpyngo,  
ii. 198 ; talking.

- carpe, i. 414; talk, conversation.  
 carreys, ii. 180; carracks, or large ships.  
 carris, ii. 181; carts.  
 casse, i. 364; case.  
 cast, ii. 90; contrived, formed a design.  
 castis, i. 396; contrivances, machinations.  
 cataile, i. 81; goods.  
 catel, i. 217; chattels.  
 cautele, i. 394; craft.  
 cautell, ii. 32; a stratagem, trick.  
 corteyne, ii. 177; *to certeyne*, to a limit; *for a certeyn bi ȝere*, for so much a year.  
 cesse, ii. 6; to cause to cease, to put a stop to.  
 cetisonce, ii. 281; citizens.  
 chaffare, ii. 160; merchandize.  
 chaffren, i. 307; to barter.  
 chafyr, ii. 110; to trade.  
 chalongen, ii. 44; claim.  
 challe, i. 249; shall.  
 chapitlo, ii. 160; a chapter.  
 chargeaunt, ii. 106; burthensome, chargeable.  
 chefare, ii. 180; merchandize.  
 cheff, i. 402; cheff, ii. 201; head, chief.  
 chokonye, i. 387; chickens.  
 chole, i. 387; cold.  
 chepe, i. 247; to purchase.  
 cherichen, i. 387; cherish.  
 cherliche, i. 402; dearly.  
 chese, i. 252; ches, ii. 5; to choose.  
 chesse, i. 378; chose.  
 chevalleris, i. 413; knights.  
 cheye, ii. 268; to flourish, to succeed.  
 chevith, ii. 132; bringeth to a successful issue, achieveth.  
 cheve-aunce, ii. 169; bargain, agreement.  
 chevotan, i. 225; chieftain, captain.  
 cheyytoyns, i. 378; chieftains.  
 chief, ii. 147; head.  
 chiro, ii. 225; cheer.  
 chytoryng, ii. 40; chattering.  
 chowȝe, ii. 40; a chough (the bird).  
 christened, i. 306; a Christian.  
 charliche, i. 335; clownish, churlish.  
 cisme, ii. 41; schism.  
 clappid, i. 416; talked.  
 claterers, i. 271; chatterers.  
 clateyst, ii. 60; chatterist.  
 clatrid, ii. 76; talked loudly.  
 claude, ii. 203; clothed, clad.  
 cleeste, i. 217; a piece of wood (?).  
 clekkid, ii. 95.  
 clome, i. 313; to claim.  
 clope, ii. 32; call; *cloped*, i. 368, 395, called. *clepest*, ii. 148; *callest*. *clopen*, i. 309; called. *clepon*, i. 325; they call.  
 clip, i. 73; to embrace.  
 cliper, i. 215, 252; slippery.  
 clogge, ii. 222, 224, 232; a clog of wood at the end of a chain or rope.  
 cofren, i. 306; to put in coffers.  
 coyffes, i. 409; coifs.  
 coile, i. 402; choose (?).  
 cokil, ii. 143; the weed in corn.  
 colectis, ii. 88; collections.  
 coleres, i. 275; collars.  
 colys, i. 382; coals.  
 colis, i. 413.  
 coloure, ii. 185; pretence.  
 combraunce, ii. 65; trouble.

- combred, i. 377; confused. \*  
 combrouseli, ii. 104; troublesomely.  
 come, i. 415; arrival, coming.  
 comens, ii. 280; to commence.  
 comyne, i. 416; the comunalty.  
 comynliche, i. 378; commonly. \*  
 comliche, i. 413; in an elegant manner, comely.  
 comonde, ii. 165; communed, conversed.  
 comonté, ii. 178, 186; commonalty.  
 comsith, i. 401; begins, commences, *comsid*, i. 413; began. \*  
 comynnes, i. 250; the commons.  
 con, i. 250; can. \*  
 concludist, ii. 86; refutes. \*  
 confect, ii. 108; made, composed.  
 conyes, ii. 186; rabbits. \*  
 conig, i. 82; a rabbit. \*  
 conne, ii. 4; fire acquainted with.  
 constory, ii. 236; the consistory court. \*  
 construen, ii. 243; interpret.  
 constrwe, i. 378; to construe.  
 bontyitaunce, i. 264, ii. 204; behaviour, appearance. \*  
 contrarie, ii. 62; to act contrary to.  
 contravolde, ii. 278; laboured with(?).  
 cordoweyne, ii. 163; Spanish leather, brought from Cordova. \*  
 coroune, i. 86; a crown.  
 coroun, ii. 67; the priest's tonsure.  
 correcte, ii. 173. \*  
 corette, i. 371; to correct.  
 corruppe, ii. 269; to corrupt. \*  
 orsed, ii. 247; cursed. \*  
 ryysers, ii. 109; shoemakers.  
 ste, ii. 179. \*  
 stened, i. 400; cost. \*  
 ostes, ii. 184; expenses. \*  
 ostious, ii. 212; costly. \*  
 costis, i. 385, 390; regions.  
 cot-armers, ii. 126; men in coat-armour.  
 cotis, i. 401; coats.  
 coude, i. 396; knew.  
 cougioun, i. 393; perhaps *congioun*, a coward. \*  
 couzthe, i. 371; knew how, could.  
 countred, ii. 154; encountered.  
 countenance, ii. 253; appearance, ostentation. \*  
 countours, i. 328; arithmeticians.  
 counseers, ii. 212; highbred horses.  
 covetise, ii. 78; covaitise, i. 84; covetousness.  
 covent, i. 225; assemblage. \*  
 covent, i. 68; convent. coventis, ii. 64; convents. \*  
 covetour, i. 306; a coverture.  
 crallit, i. 308.  
 crasid, i. 373, 377; crushed, broken.  
 creannee, i. 374; credit. \*  
 crepit, ii. 51; creeps. \*  
 cressotes, ii. 153, 218, cressets, frames at the ends of poles in which fires were lighted. \*  
 crastelotho, ii. 164; a sort of fine linen. \*  
 croys, i. 269; a cross. \*  
 croisery, i. 317. \*  
 crok, ii. 206; to bend. \*  
 crockettes, i. 312; locks of hair. \*  
 crokk, i. 382; a pot, a pitcher. \*  
 cropun, ii. 47; crept (?). \*  
 crouche, i. 332; a cross.  
 grouperes, ii. 252; cruppers.  
 cuynde, i. 251; kind, nature.  
 culleth, i. 311, 321, 344; to cherish; to enforce.  
 culowm, i. 372, 415; the conclusion of a narrative. \*



cumberd, i. 78; cumbred, i. 252;  
troubled, encumbered, entangled.  
cumen, i. 63; come.  
cumly, i. 66; comely.  
cumme, i. 218; can.  
cure, ii. 199; care.  
cure, ii. 206; service.  
cure, ii. 187; remedy.  
custumale, ii. 71; accustomed.  
cutted, i. 332; jagged, alluding to  
an extravagant fashion prevalent  
in the reign of Richard II.

## D.

daggess, i. 401; slips, shreds, the  
cuts in the fashionable dress.  
dale, i. 87.  
daliaunce, ii. 111; tittle-tattle.  
dare, i. 59, 250; to stare, to be  
terrified, to be scared.  
dareand, i. 59; staring.  
dased, i. 344; confused, dazzled.  
daunger, ii. 191; lordship or do-  
minion.  
dawe, ii. 44; day, daylight.  
dawe, i. 323; dawis, i. 377; days.  
debres, ii. 236.  
ded, i. 80; deed.  
dēdde, i. 308; death.  
dede, i. 74; death.  
dede, ii. 189; dead.  
dees, i. 374.  
deyzedo, i. 218; died.  
deyntis, i. 406; dainties.  
del, i. 251; dele, i. 64; part, share.  
dele, ii. 31; parts, *a thousand dele*,  
a thousand times.

deleated, ii. 11; delayed.  
delid, i. 79; dealt.  
delith, ii. 110; distribute.  
delle, i. 371; part, deal.  
deme, ii. 57; to judge.  
demene, ii. 229; to direct, or lead.  
demer, i. 383; a judge, one who  
demes.  
demin, i. 319; they judge.  
den, ii. 236; a dean.  
denayyd, ii. 286; denied.  
done, i. 73; a den, or habitation.  
denyene, ii. 180; to deny.  
dent, ii. 126; a blow.  
departo, ii. 183; to share.  
departysoun, ii. 217; a distribution,  
a sharing.  
dere, ii. 270; to injure.  
dere, i. 78; dear.  
derei, ii. 250; confusion, noise,  
disturbance.  
derid, i. 386; injured, hurt, harmed.  
derklich, i. 394; obscurely.  
dern, i. 59; cruel, severe.  
derne, i. 375, 377; secret.  
derero, ii. 89; demer.  
destric, ii. 47; to destroy.  
detecce, ii. 189; exposed, made  
evident.  
dever, ii. 73, 98; duty.  
devorsité, ii. 241; change of for-  
tune.  
dowe, i. 394; duo, legitimate.  
diagredie, ii. 178.  
dight, i. 70; prepared, made ready.  
dyght, i. 226; arranged.  
dighte, i. 76; to prepare oneself;  
dighteth, i. 333; arranges, pre-  
pares.  
digness, i. 398; worthiness.  
diking, i. 335; making ditches.

- dilacioun, ii. 145; delay.  
 dyme, i. 412; a tenth.  
 dimuir, i. 216; demure, quiet.  
 dyne, ii. 180; to dye.  
 dincth, i. 394; gives to dinner, feeds.  
 dint, i. 73; a blow; dyntes, ii. 126; blows.  
 dirk, ii. 218; dark.  
 disclaunde, i. 336; to slander.  
 discryve, i. 374; to describe.  
 discured, ii. 174; discovered.  
 disert, ii. 64; a desert.  
 disperpiled, ii. 226; scattered.  
 disseso, i. 383; uneasiness.  
 dyssevable, ii. 173; deceptive.  
 distance, i. 83; distaunce, i. 339, ii. 254; debate or discord.  
 doe, ii. 31; done.  
 dokkist, ii. 27; curtailest.  
 dole, i. 79, 80; in the latter instance it means sorrow, grief; in the former, perhaps, a portion, from A. S. *de lan*.  
 loffyue, ii. 124; dolphyn, ii. 133; the dauphin of France.  
 dolosité, ii. 111; deceit.  
 dome, i. 309; judged, condemned.  
 dome, i. 308; judgment; *at dome*, i. 327; in judgment.  
 domes cart, i. 398; the executioner's cart.  
 domes-day, i. 72; day of judgment.  
 domp, i. 88; to plunge, to tumble.  
 dongen, i. 77; struck.  
 dongen, ii. 152; the keep or main tower of a castle; *dongoun*, ii. 211; where it is applied to the place in which Christ was born.  
 oolis, ii. 220; doles, shares.  
 oren, ii. 107; dare.
- doth, ii. 7; causeth, maketh.  
 dotyn, ii. 188; dote.  
 douzeth, i. 399; feareth.  
 dout, i. 73; to fear.  
 dout, i. 69, 324; fear, doubt.  
 dowtes, i. 368; doubts.  
 dowtfulle, ii. 271; fearful.  
 drad, i. 213; dradde, i. 417; feared.  
 drasse, ii. 84; dregs, refuse.  
 draggee, ii. 72; a draught (?).  
 drane, ii. 219; a drone.  
 dray, i. 81; noise, tumult.  
 draped, ii. 162; made into cloth.  
 draperé, ii. 168; to make cloth.  
 drave, ii. 270; drove.  
 drawte, i. 403; draught, shot.  
 dresee, i. 58; set right?  
 dressen, i. 314; they prepare.  
 drewris, i. 78; jewels, valuable things.  
 dride, i. 374; dread, fear.  
 drye, ii. 64; to suffer, to undergo.  
 drive, i. 71; to go quickly.  
 dromons, ii. 199; ships of war.  
 droupe, i. 250; to droop.  
 drouping, i. 344; drooping.  
 drowze, i. 225; drow, dragged.  
 druyze, i. 216; dry.  
 dubby, ii. 57;  
 dud, i. 225; did.  
 dude, i. 361; did.  
 dullfalle, ii. 206; grievous, doleful.  
 dure, i. 215; to endure, last.
- 15.
- edder, i. 392; a snake, an adder.  
 ecoche, ii. 133.  
 eëris, i. 394; ears.  
 este, ii. 179; again.

eftsoone, i. 322 ; soon again.  
 egallyté, ii. 285 ; equality, fairness.  
 egge, i. 306 ; to urge.  
 eghen, i. 77 ; eyes.  
 eyere, i. 388.  
 eiȝe, i. 250 ; eyes.  
 eyelid, i. 382 ; giled.  
 cyne, i. 387 ; eyes.  
 eyre, ii. 195 ; air.  
 cyren, i. 393 ; eggs.  
 cyrer, i. 363 ; a brood of swans.  
 cyris, ii. 86 ; heirs (?).  
 eirsyng, ii. 81 ;  
 elde, i. 372 ; old age.  
 elderne, i. 377 ; of the elders, of the  
     men of old.  
 eliche, i. 377 ; alike, equally.  
 enbassitours, ii. 210 ; ambassadors.  
 enbataillid, ii. 57 ; formed in order  
     of battle.  
 encensen, ii. 14 ; to cense, to per-  
     fume with or offer incense.  
 eneres, ii. 9 ; increase.  
 endauntid, i. 398 ; feared (?).  
 endoly, ii. 201 ; final.  
 endraperyng, ii. 287 ; making into  
     cloth.  
 enhaunsid, ii. 41 ; raised.  
 enmyssse, ii. 182 ; enemies.  
 enoight, ii. 12 ; anointed.  
 enpechest, ii. 82 ; accuseth.  
 enplede, i. 326 ; to impale.  
 enquere, ii. 203 ; to seek.  
 ensample, ii. 6 ; an example.  
 enscherȝhyng, ii. 286 ; a cherishing.  
 ensereche, ii. 203 ; to seek.  
 enserehise, ii. 195 ; inquiry.  
 ensise, i. 322 ; quality (?).  
 entendement, ii. 13 ; meaning.  
 entent, i. 372, ii. 199 ; intention, de-  
     sign.

entrecomon, ii. 202 ; to hold inter-  
     course, to intercommunicate.  
 environ, ii. 157 ; round about  
 corthe, i. 251 ; earth.  
 er, i. 266 ; before.  
 er, i. 59 ; are.  
 eron, i. 364 ; an eagle.  
 erste, ii. 124 ; first, before, formerly.  
 ert, i. 266, ii. 113 ; art.  
 ertou, i. 78 ; art thou.  
 es, *passim* ; is.  
 ese, i. 382 ; ease.  
 eth, i. 71 ; easy.  
 euforbe, ii. 173 ; a plant, spurge.  
 evangoly, i. 306 ; the gospel.  
 even, ii. 39 ; equal ; *her even Chris-*  
     *tian*, their fellow Christian.  
 evene, ii. 8 ; level ; *in evene*, on a  
     firm footing ; *al in evene*, i. 11, all  
     straight with one another.  
 everich, ii. 6 ; every one, *everich on*  
     *live*, everybody alive.  
 everichone, ii. 137 ; every one.  
 expounce, ii. 182 ; explain, expound.  
 extente, ii. 193 ; stretched out, held  
     forth.

## F.

fade, ii. 7 ; sad.  
 faght, i. 81 ; fought.  
 fay, i. 215 ; faie, i. 330 ; faith.  
 failed, i. 395 ; deserted, abandoned.  
 failen, ii. 243 ; want.  
 fain, i. 64 ; fayne, ii. 155 ; glad.  
 faitours, i. 307 ; flatterers, deceivers.  
 faldyng, ii. 186 ; a sort of rough  
     cloth.  
 falsly, ii. 108 ; falsely.



- fulnes, ii. 250 ; falseness, deceit.  
 fumed, i. 313 ; defamed.  
 fumen, i. 74 ; foe-men.  
 fund, i. 73 ; to try.  
 fare, i. 59 ; to go ; *foule fare*, i. 25 ;  
 to go ill, to misbehave, to fare  
 foully ; 251, to be ruined.  
 fare, i. 73 ; *frankis fare*, the distri-  
 bution of your money (?).  
 fare, i. 59 ; going, expedition.  
 fare, i. 325 ; business, affair (?).  
 fau3te, i. 386 ; fault, want.  
 faukyn, i. 388 ; fawcon, 389 ; a  
 falcon.  
 fawtis, i. 372 ; faults.  
 feblen, i. 391 ; become feeble.  
 federed, ii. 125 ; feathered, i. 9 ;  
 pierced with arrows, the feathers  
 of which appeared without.  
 feddrin, fedris, i. 388 ; feathers.  
 feer, ii. 241 ; far ; *feor abowte*, far  
 out of the way.  
 feet, ii. 182 ; deed, fact.  
 feet, i. 398 ; fetched.  
 feyned, i. 269 ; feigned, pretended.  
 feynt, ii. 152 ; to become weak.  
 felde, *passim* ; a field.  
 felde, ii. 165 ; felt.  
 fete, i. 63 ; many.  
 fell, i. 61, 70 ; cruel.  
 fell, i. 77 ; to strike down.  
 felle whare, i. 399 ; fel-ware, feltry,  
 skins of wild animals.  
 felle, i. 391 ; the skin. felles, ii.  
 168 ; skins.  
 felliche, i. 389 ; cruelly.  
 felliest, ii. 17 ; most cruel.  
 fende, i. 252 ; the fend, the devil.  
 fendes, ii. 184 ; devils.  
 feole, i. 250 ; many.  
 fer, i. 269 ; far.  
 fer, i. 71, 81 ; far, further.  
 ferd, i. 68 ; afraid.  
 ferde, i. 67 ; fear.  
 ferde, i. 376 ; went.  
 fere, i. 73 ; a companion, a fellow.  
 fere, i. 310 ; company.  
 fere, i. 77 ; to frighten.  
 ferkyd, i. 396 ; hastened. *fferkyd*  
*hem fforth*, they rushed forwards.  
 ferly, ii. 252 ; strange.  
 ferene, i. 68 ; fern.  
 ferli, ii. 51 ; wonderfully.  
 ferme, ii. 44 ; to strengthen.  
 ferme, i. 313 ; farm.  
 ferre, ii. 194 ; fear.  
 ferrum, i. 77 ; *o ferrum*, afar.  
 fers, ii. 125 ; fierce.  
 fersnesse, ii. 268 ; cruelty.  
 ferthe, ii. 4, 56 ; fourth.  
 festue, i. 269 ; to fasten.  
 fete, ii. 196 ; fact.  
 fete, ii. 243 ; feet.  
 fetely, ii. 172 ; cleverly, neatly.  
 fleul, ii. 82 ; flekle.  
 fyght, ii. 252 ; *in fyght*, engaged in  
 fighting, in strife (?).  
 fle, i. 79, 81 ; a worthless fellow, a  
 coward.  
 flowyng, ii. 133 ; following.  
 fyn, ii. 91 ; the end. *a fyn*, in the  
 end.  
 fyne, ii. 134 ; to conclude, to put  
 an end to.  
 fyne, ii. 132 ; end, result.  
 fyne, ii. 187 ; to refine. *fynd*, ii.  
 286 ; refined.  
 finding, i. 327 ; board, living.  
 fyndyth, i. 414 ; support, keep, pro-  
 vide for.  
 figre, ii. 112 ; of figs. *figre-tree*, a  
 fig-tree.

fyth, i. 364 ; to fight.  
 flagrant, ii. 232 ; fragrant.  
 flauré, ii. 250 ;  
 fle, i. 394 ; to fly.  
 fleand, i. 77 ; flying.  
 fleen, i. 64 ; fly.  
 flemed, ii. 40 ; flemid, i. 60 ; banished.  
 flex, ii. 171 ; flax.  
 flit, i. 88 ; to remove.  
 floter, i. 389 ; to flutter.  
 flour, i. 216 ; ii. 7 ; a flower.  
 flusshe, i. 389 ; to hop as a bird.  
 fode, i. 389 ; a child.  
 fodid, i. 387 ; fodid, ii. 12 ; cherished, bred up, fostered, fed.  
 fodith, i. 394 ; cherishes, feeds.  
 fode, i. 386 ; food.  
 fode, i. 74 ; a youth, a person.  
 foyne, i. 399 ; a polecat.  
 fold, i. 81 ; the earth, the world.  
 folyn, ii. 188 ; go mad, or foolish.  
 foltheed, i. 380 ; folly (?).  
 folus, i. 225 ; fools.  
 fomen, i. 218 ; foes.  
 fond, ii. 230 ; a dilemma (?).  
 fonde, i. 84 ; to endeavour, to attempt.  
 fonde, i. 266 ; invented.  
 fonde, ii. 252 ; found.  
 fondement, ii. 243 ; foundation.  
 fone, fune, i. 62 ; foes.  
 fong, ii. 247 ; to take, embrace.  
 fongen, i. 414 ; we take. fongoth, i. 333 ; they take.  
 fonnodli, ii. 97 ; foolishly.  
 fonnest, ii. 85 ; becomest foolish.  
 foode, ii. 220 ; a young man, a fellow : foodis, i. 398 ; fodis, 405 ; youths.  
 foole, i. 395 ; fowls.

foon, ii. 127 ; foes.  
 forbode, i. 344 ; a forbidding.  
 for-by, ii. 158 ; near, past.  
 forekis, i. 379 ; the gallows.  
 fordyd, i. 371 ; apparently an error for *fondid*, endeavoured.  
 fordone, i. 322, ii. 39 ; destroyed, abolished, overthrown.  
 fordoth, i. 398 ; undoeth, ruineth, destroyeth.  
 foreyns, ii. 143 ; strangers, interlopers.  
 forewitte, ii. 200 ; foreknowledge.  
 forfarene ; gone into exile.  
 forgard, i. 344.  
 forgone, i. 86 ; lost.  
 forgrowe, i. 363 ; overgrown.  
 forhele, ii. 45 ; conceal, or, perhaps, withhold.  
 forjugid, ii. 79 ; judged to death.  
 forlith, ii. 7 ; violates.  
 forlorne, i. 365 ; lost, spoilt.  
 forlore, ii. 241 ; ruined, lost in a moral sense.  
 formed, i. 415 ; informed.  
 formere, ii. 42 ; informer, teacher.  
 formyng, ii. 42 ; informing, information.  
 forsings, i. 331 ; ruins by singing, sings to ruin.  
 forslokend, ii. 40 ; smothered, stifled.  
 forswore, ii. 241 ; perjured.  
 forthi, i. 77 ; therefore.  
 forthinken, ii. 73 ; repent.  
 forthren, i. 336 ; to further, to promote.  
 forward, i. 86 ; an engagement, promise.  
 forwardo, ii. 280 ; the front of vanguard of an army.

forwoyned, i. 374 ; weened badly, corrupted in the weening.  
 forwrithen, ii. 45 ; twisted, tortuous.  
 foryote, i. 317, 325 ; forget.  
 fosse, ii. 191 ; foss.  
 fostrid, i. 387 ; fostered.  
 foule, ii. 126 ; a fowl.  
 foulén, i. 330 ; defoul.  
 foulýd, i. 388 ; fowled, hunted birds.  
 fundament, ii. 9 ; foundation.  
 founded, i. 59 ; tried.  
 fourmures, ii. 113 ; informers.  
 fra ; from.  
 fray, ii. 279 ; to fight.  
 fraine, ii. 38 ; to interrogate.  
 frankis, i. 73 ; francs, French money (?).  
 fre, i. 67, 395 ; free, of gentle birth.  
 freyneth, ii. 42 ; inquireth, questioneth.  
 frek, i. 59, 68 ; eager.  
 frele, ii. 247 ; frail.  
 frely, i. 74 ; of gentle blood.  
 frelle, i. 373 ; frail.  
 frontike, ii. 85 ; frenetic, frantic.  
 frors, i. 263 ; frisks.  
 froted, i. 387 ; eat.  
 fretyd, ii. 41.  
 fryst, ii. 249 ; first.  
 frith, i. 63, 389 ; a low wood.  
 fuge, ii. 198 ; flight.  
 fuyre, i. 305 ; fire.  
 fules, ii. 252 ; fools.  
 fullesille, i. 370 ; to fill full.  
 fulmard, ii. 220 ; a polecat.  
 fumoso, ii. 162 ; smoky (?).  
 fun, i. 83 ; found.  
 funden, i. 81 ; found.

## G. 3.

gabbe, i. 269 ; to jest, to make jest of.  
 gabberys, ii. 237 ; jesters.  
 gadering, i. 326 ; gathering.  
 gaf, i. 69 ; gave.  
 gaglide, i. 396 ; gagged.  
 gayes, i. 385 ;  
 gayne, ii. 207 ; kind, generous.  
 galayo, i. 64 ; a galley.  
 gallote, i. 65 ; a name of a particular sort of ship, a small galley.  
 gale, i. 74 ; song, noise (?).  
 gayned, i. 68 ; *gayned hym*, he got.  
 galonttes, ii. 251 ; gallants.  
 galpen, ii. 100 ; to yawn.  
 galwys, ii. 239 ; the gallows.  
 gardyng, ii. 281 ; carding (of wool).  
 gardoun, ii. 112 ; reward.  
 garnement, ii. 70 ; garment.  
 garner, ii. 99 ; a store-room.  
 gate, i. 267, way ; *so gates*, in that manner ; *went my gate*, i. 268, went my way, went away.  
 gate, ii. 269 ; obtained.  
 gate, ii. 146 ;  
 gaudes, i. 61, 62 ; tricks.  
 geete, i. 216 ; to get.  
 gestes, ii. 178 ; gifts.  
 geyn, ii. 213 ; against.  
 gent, ii. 125 ; gentle, noble.  
 gor, i. 76 ; to make, to cause.  
 zerde, ii. 285 ; a yard.  
 zere, i. 79 ;  
 zerne, i. 267 ; earnestly.  
 zers, i. 264 ; years.  
 gert, i. 64 ; ceased.

gery, i. 398 ; changeable, giddy.

gest, i. 326 ; a guest ; gestes, i. 90, guests.

get, i. 62, gain (?) ; *bot get*, may perhaps mean without any gain (by their treachery). Ritson explains it as "an interjection of contempt."

ȝeven, ii. 67 ; to give.

gy, ii. 240 ; rule, guide.

gie, i. 406 ; gye, i. 370 ; to guide, to direct, to rule.

ȝyf, ȝif, *passim* ; if.

giggas, i. 326 ; loose women.

gild, ii. 244 ; beguiled.

gildyn, ii. 50 ; gilt.

gyle, i. 395 ; guile.

gylour, i. 374 ; a deceiver, a beguiler.

gyllorys, ii. 235 ; guileis.

gyn, i. 79 ; a trap.

gynne, ii. 141 ; begin.

gynning, ii. 143 ; beginning.

gioure, i. 370 ; giour, ii. 109 ; a ruler, leader, guide.

gyside, i. 399 ; disguised (?) .

ȝisto, i. 385 ;

ȝit, i. 79 ; yet.

gyuleris, i. 398 ; guilers.

glade, i. 71 ; to gladden.

glasen, ii. 100 ; made of glass.

glaterye, ii. 240 ; flattery (?) .

gle, i. 64, 68, ii. 239 ; game, mirth, gladness.

gledo, i. 344 ; a kite (the bird).

gledre, ii. 173.

glee, i. 406 ; joy, pleasure.

glose, ii. 40 ; flattery.

glosinge, i. 414 ; flattering.

god, ii. 152 ; goods, property.

goldede, ii. 227 ; possessed of gold, wealthy.

gome, i. 400, 401 ; a man ; gomes, i. 388 ; men.

gong, i. 307 ; gonge, ii. 72, a privy.

gonnes, ii. 198 ; gonnys, 276 ;

gunnus, 277 ; guns, cannons.

gospelcer, ii. 211 ; the evangelist.

gost, i. 370, 373 ; spirit. gostes, ii. 244 ; spirits.

gotefel, ii. 150 ; goat's hides.

governaile, i. 336 ; helm, rudder

ȝovun, ii. 98 ; given.

gowe, i. 48.

grans, i. 251 ; grace.

grayn, ii. 208 ; a scarlet dye ; *clothes in grayn*, scarlet cloth.

graythest, i. 76 ; readiest, quickest.

grame, i. 70 ; grief, harm.

grame, i. 370 ; to be angry.

gras, i. 252 ; grace.

greable, ii. 112 ; agreeable.

gree, i. 313 ; pleasure.

grees, ii. 140 ; degrees.

grey, ii. 171 ; badger skins or fur (?) .

grennes, i. 390 ; interpreted in the margin as meaning greyhounds.

grete, ii. 125 ; a cry.

grete, i. 90 ; to greet, to salute.

grette, i. 377 ; great.

groves, i. 388 ; griefs.

griff, ii. 227 ; grief.

gryse, i. 250 ; to be terrified.

gryse, i. 265 ; a species of cloth.

groche, i. 339 ; to grudge.

gromys, i. 272 ; grooms.

gromes, i. 377 ; men.

gronde, i. 87 ; ground ; *in the see gronde* ; at the bottom of the sea.

groote, ii. 219 ; a groat, fourpence.

grost, ii. 47 ;

grott, i. 370 ; a grot.  
 grotus, i. 395 ; grotts.  
 grueche, ii. 76 ; grudge.  
 gruechen, i. 370 ; to grudge.  
 grw, ii. 91 ; Greek.  
 gult, ii. 244 ; guilt.

## H.

habillements, ii. 196 ; accoutrements.  
 haburjouns, ii. 54 ; breastplates.  
 hacchen, i. 387 ; hatch.  
 hay, i. 48 ;  
 hait, ii. 249 ; has, possesses.  
 hayme, i. 266 ; them.  
 hairwede, ii. 230 ; harrowed, sucked.  
 halde, i. 74 ; to hold or keep a promise.  
 hale, ii. 169 ; to hawl.  
 hulely, i. 69 ; wholly.  
 hales, i. 403 ; tents.  
 half-delle, i. 403 ; one half part.  
 hulk, i. 318 ; a corner. hulkys, ii. 279 ; corners.  
 halow, i. 311 ; bless, consecrate.  
 halowed, ii. 50 ; consecrated.  
 halowid, i. 403 ; halood at, hooted.  
 halteth, ii. 159 ; goes lamely, totters.  
 ham, i. 266 ; them.  
 han, i. 273 ; they have.  
 hangulhookc, ii. 222 ; a hook for angling, a fish-hook.  
 hansell, i. 416 ; the first use.  
 happid, ii. 44 ; wrapped, covered.  
 hatas, i. 392 ; a stud of colts.  
 harborow, ii. 97 ; lodging.  
 hardi, ii. 246 ; courageous, bold.  
 harys, ii. 171 ; hares.

harlotte, i. 313 ; a scamp, a vagabond. It was a term applied properly to men. *harlotes*, ii. 89.  
 harlotrie, ii. 99 ; ribaldry.  
 hassellis, i. 381 ; hasels (?).  
 hastyvyt6, ii. 242 ; rashness, hastiness.  
 hat, i. 69 ; hate, i. 317 ; is called.  
 hauntlere, i. 387 ; antlered, or superior deer.  
 hauteyn, i. 268 ; high, proud, haughty.  
 hautosse, i. 391 ; highness.  
 haved, i. 85 ; had.  
 haves, i. 86 ; has.  
 havour, ii. 226 ; wealth.  
 hawys, ii. 191.  
 hed, ii. 283 ; heed, care.  
 heed, i. 386 ; head.  
 heerdes, i. 313 ; herds, keepers.  
 hogges, ii. 279 ; hedges.  
 hegh, i. 269 ; high.  
 heyer, i. 395 ;  
 heyere, ii. 242 ; higher.  
 heih, i. 215 ; hei3e, i. 218 ; high.  
 heipeth, i. 393 ; lays (?).  
 heire, ii. 20 ; to hire.  
 heyres, ii. 267 ; heirs.  
 heyres, i. 193 ; eggs.  
 hele, i. 73, ii. 69 ; to cover, to conceal.  
 hele, i. 372 ; health, prosperous condition.  
 hele, i. 392, ii. 13 ; salvation.  
 holys, i. 275 ; heels.  
 heliples, ii. 11 ; helpless.  
 hondo, i. 388 ; gentle.  
 hende, i. 73 ; hintte, i. 85 ; gentlemanly.  
 hens, hennes, hounys, *passim* ; hence.  
 hent, i. 320 ; taken.

- hente, i. 382 ; henten, i. 411 ; took, caught.  
 heore, i. 215 ; their.  
 herbogage, ii. 94 ; lodging.  
 herborowe, i. 403 ; to lodge, to give lodging, to harbour.  
 here, i. 73 ; to hear.  
 heres, i. 80 ; hear, listen to.  
 here, ii. 251 ; hair.  
 herie, 76 ; to spoil, to ravage.  
 hern, i. 318. herne, i. 402 ; a corner.  
 hernes, i. 64 ; brains.  
 herre, ii. 9 ; a hinge ; *out of herre*, out of hinge, unsettled.  
 herres, ii. 186 ; theirs.  
 hertis, i. 380. hertys, ii. 186 ; harts, deer.  
 herily, ii. 355 ; heartily.  
 hestes, i. 322 ; commandments.  
 hete, i. 74 ; to promise. hetes, i. 62 ; promises.  
 helth, i. 393 ; warmth.  
 heve and hale, i. 330 ; a phrase equivalent to might and main.  
 heved, i. 64 ; head. hevidles, i. 65 ; headless.  
 hoved, ii. 85 ; to behead.  
 hevyched, i. 394 ; heavy-head, dull-head.  
 hevys, ii. 219 ;  
 hewen, ii. 42 ; to labour.  
 hewsauce, ii. 285 ; a usance, a custom.  
 hyand, i. 269 ; going, hieing.  
 hieck, i. 394 ; a familiar appellation of contempt.  
 hide—at hide, i. 59 ; secretly.  
 hye, ii. 247 ; go.  
 hied, i. 398 ; raised up high.  
 hiede, ii. 6 ; heed.  
 hyeghe go by, ii. 155 ; apparently a similar phrase to the modern heigh-go-mad.  
 hieles, ii. 7 ; heels.  
 hyen, ii. 86 ; to raise up.  
 hiere, ii. 5 ; here.  
 hiere, ii. 7 ; to hear.  
 hight, i. 75 ; was called.  
 hille, i. 409 ; to cover.  
 hillyng, ii. 77 ; covering, roof.  
 hynderynge, ii. 181 ; hindrance.  
 hirto, i. 396 ; hurt.  
 hit, ii. 131 ; and *passim*, the original and correct form of it.  
 ho, i. 276 ; who.  
 hobbis, i. 378 ; clowns (?).  
 hobblid, i. 381 ; hobbled, gone.  
 hoblid, i. 391 ; hobbled.  
 hoby, ii. 155 ; a small kind of horse.  
 hode, i. 266 ; a hood.  
 hodovo, i. 196 ; a whale.  
 hog-hyerd, i. 269 ; a hog-herd, a driver of pigs.  
 hold, ii. 23 ; holden, held.  
 hold, i. 317 ; a fortress, whence the word *stronghold*.  
 holde, ii. 4 ; held.  
 hole, i. 326 ; whole.  
 holy, ii. 131 ; wholly.  
 holl, i. 88 ; a hole (?).  
 holly, i. 215 ; wholly. holliche, i. 218.  
 helpen, i. 267 ; helped.  
 holsume, i. 402 ; wholesome.  
 holte, i. 391 ; holtes, i. 381 ; a wood.  
 hone, i. 409 ;  
 hongen, i. 381 ; they hang.  
 hongen, ii. 11 ; hung.  
 honsalle, i. 224 ; hansel.  
 hoole, i. 370 ; whole.



- hoot, ii. 69; hot.  
 hope, ii. 199; expect, suppose, guess.  
 hope, i. 218; to expect.  
 hoppen, i. 380; they hop.  
 hor, i. 225; their.  
 hore, i. 307; a whore.  
 horow, i. 337; hear, mouldy.  
 hortynge, i. 275; hurting.  
 hosel, ii. 46; to administer the eucharist.  
 hosyn, i. 275; hose (in the plural).  
 housolin, i. 340; to administer the eucharist.  
 houten, i. 330; they hoot.  
 hovyn, i. 388; to hover. hovered, i. 66; hovered, halted. hoveeth, i. 393; hovereth.  
 howsyng, ii. 251; houses.  
 hue, i. 393.  
 hund, i. 82; a dog.  
 hunte, ii. 224; a hunter.  
 hurdis, i. 88; ropes.  
 hure, ii. 145; *goode hure*, represents the French word *bonheur*, happiness, prosperity.  
 hurle, i. 392; to jostle.  
 ilkone, i. 82; each one, every one.  
 impe, i. 218; a sprout, sprig, shoot.  
 ine, i. 81; 96; a lodging.  
 ine, i. 77; eyes.  
 infortune, ii. 5; misfortune.  
 inne, i. 264; in, *the adverb*.  
 inne, i. 333; lodging.  
 inoze, i. 225; enough.  
 inomon, i. 335; taken, obtained.  
 insaumpulle, ii. 205; example.  
 interfectours, ii. 232; slayers.  
 intrikid, ii. 55; interlaced.  
 intumpeoun, ii. 274; interruption.  
 ipainted, i. 307; painted.  
 ipleard, i. 308; adorned with pearls.  
 ipont, i. 332; pinned.  
 iradicate, ii. 204; rooted.  
 ilk, ii. 153; slow.  
 iseeze, i. 215; seen.  
 itho, ii. 161; thrive.  
 ivel, i. 313; evil.  
 iwis, i. 64; iwys, ii. 162; truly, surely.  
 iye, i. 330; eyes.  
 iyrne, ii. 153; iron.

## J.

- I.  
 icast, i. 217; cast.  
 ich, i. 216; I.  
 ich, i. 372; iche, i. 400; each.  
 iclepid, i. 305; called.  
 idoo, ii. 198; done.  
 idraue, ii. 182; drawn.  
 izen, ii. 55; eyes.  
 ileyd, i. 217; laid down.  
 ilka, i. 59; each, every.  
 jaces, i. 398; fringes (?).  
 jake, i. 271; a jack, a defensive coat.  
 jangle, i. 327, ii. 243; to prate.  
 jangelist, ii. 104; pratest.  
 jangler, ii. 86; a prater.  
 jape, ii. 227; a joke.  
 japes, i. 67, 265, ii. 172; jeers, tricks, buffooneries (?).  
 jape, i. 270; futuro.



japid, ii. 75 ; mocked, deceived.  
 japorys, ii. 236 ; jesters.  
 jawdewyne, ii. 86, 101 ; a term of reproach.  
 jerorys, i. 278 ; juiors.  
 jesino, ii. 213 ; childbed.  
 jette, i. 399 ; fashion.  
 jowis, i. 410 ; justice.  
 jogulours, ii. 89 ; minstrels, jugglers.  
 joied, i. 399 ; rejoiced.  
 jolité, i. 250, 251 ; joy, mirth.  
 jollyng, ii. 276 ; people coming into collision with one another.  
 joparte, ii. 286 ; jeopard, risk, make a wager.  
 jornay, i. 64 ; a voyage.  
 journey, ii. 275 ; properly a day, or a day's work, but usually applied to a battle.  
 jospinel, ii. 105 ; a term of reproach.  
 Juylle, ii. 139 ; Juyll, 151 ; July.  
 juperdyé, ii. 132 ; jeopardy.  
 juparte, ii. 183 ; to jeopard, to put in risk.

## K.

kayes, i. 83 ; the keys.  
 kayser, i. 163 ; an emperor.  
 kayseceris, i. 378 ; emperors.  
 kare, i. 225 ; care, trouble.  
 karekkys, ii. 172 ; carrieks or car-racks, large ships, galleons.  
 kareyne, i. 390 ; caution.  
 kembe, i. 312 ; to comb.  
 ken, i. 73 ; to know.

ken, i. 8 ; to teach, to make to know.  
 kend, i. 85 ; kendo, i. 318 ; taught.  
 kendly, ii. 65 ; kindly, naturally.  
 kenned, i. 390 ; knew.  
 kepe, ii. 285 ; *take kepe*, pay attention.  
 kepud, ii. 279 ; kept.  
 kepen, ii. 65 ; keep, dwell.  
 keie, ii. 226.  
 kest, i. 226. keste, ii. 252 ; cast.  
 ketlord, i. 368 ; diminished.  
 kevelle, ii. 217 ;  
 kevere, i. 391, 393 ; to discover.  
 kevereth, ii. 71 ; covers.  
 kew-kaw, i. 407 ; away.  
 kid, i. 61 ; known.  
 kydefel, ii. 160 ; kid leather.  
 kime, i. 324 ; a simpleton.  
 kyn, ii. 243 ; know.  
 kynde, i. 380 ; nature.  
 kynde, i. 394 ; natural.  
 kyurede, ii. 141 ; kindred.  
 kittell, i. 82 ; kytelle, i. 265 ; a kittle, a sort of cloak thrown over the shoulders.  
 kith, i. 71 ; to make known, to show.  
 kith, i. 218 ; a region.  
 knave, ii. 76 ; a serving lad.  
 knelys, i. 275 ; kneel.  
 knokelys, i. 276 ; knuckled, with knuckles.  
 knowlechen, ii. 43 ; acknowledge.  
 kogge, i. 72 ; a cock-boat.  
 konne, i. 393 ; to come to life, to be hatched.  
 kouth, i. 71 ; knew.  
 kowth, ii. 144 ; known, celebrated.  
 krevys, ii. 219 ; a crab.  
 kud, i. 218 ; known, celebrated.

kuyttes, i. 388 ; kites (the bird).  
 kun, i. 83 ; can, knows how.  
 kunnyng, i. 384 ; knowledge.

## L

- lack, ii. 213 ; a lack, a fault (?).  
 lacehide, i. 377 ; blamed.  
 laddo, i. 377 ; led.  
 laddo, i. 399 ; lad, people.  
 laddus, i. 225 ; lads.  
 lade, i. 264 ; a load.  
 lalyn, ii. 236 ;  
 laste, i. 395 ; left, deserted.  
 layke, i. 64 ; a game, play.  
 lake, ii. 177 ; lack.  
 langour, ii. 267 ; faintness.  
 lare, i. 70 ; teaching.  
 lasse, ii. 7, 45 ; less.  
 late, ii. 148 ; let.  
 late, ii. 83 ; leave.  
 lath, ii. 6 ; loath, hateful.  
 latte, i. 317 ; left.  
 lauzte, i. 388 ; caught.  
 laurete, ii. 141 ; laurel.  
 law, i. 78 ; low.  
 leand, i. 307, ii. 25 ; lowd, un-  
   learned.  
 leanté, i. 269 ; loyalty.  
 leche, ii. 226 ; a physician.  
 ledder, i. 90 ; a ladder.  
 leddyn, i. 373 ; led.  
 lode, i. 382 ; people.  
 lodeing, i. 82 ; *at his lodeing*, at his  
   rule, at his beak.  
 ledres, ii. 236.  
 leef, i. 373 ; dear, to be desired.  
 leef, i. 251 ; believe.  
 leere, ii. 230 ; empty.  
 lees, ii. 161 ; lies ; *wythowght lees*,  
   truly.  
 lesinge, i. 399 ; falsehood.  
 leete, ii. 192 ; to abandon, to lose.  
 leggaunce, i. 217 ; allegiance.  
 leggen, i. 252 ; to lie down.  
 leggist, ii. 41 ; allegest.  
 legiance, i. 374 ; allegiance.  
 leyft, ii. 249 ; left.  
 leyne, i. 387 ; laid.  
 leyne, ii. 228 ; to lie (?).  
 leisore, ii. 170 ; leisure.  
 lele, i. 326 ; loyal.  
 lele, i. 64 ; legal.  
 lely, i. 77 ; faithfully, truly.  
 lely, i. 89 ; the lily.  
 lelley, i. 383 ; loyally, faithfully.  
 lemed, ii. 52 ; shone.  
 lemes, i. 388 ; rays of brightness.  
 lemman, i. 313, 380 ; a concubine.  
 lep, i. 90 ; lend, give.  
 leud, i. 63 ; remained, dwelt.  
 lended, i. 81 ; remained.  
 londys, i. 391 ; loins.  
 lene, i. 218 ; grant.  
 loode, i. 405 ; man, person.  
 leodis, i. 379 ; people, lads.  
 leof, i. 215 ; dear.  
 lere, i. 70 ; to teach.  
 lered, i. 326. lerid, ii. 25 ; learned,  
   educated.  
 lose, i. 386 ; a least.  
 lose, ii. 6 ; to lose.  
 lesynges, ii. 40 ; falsehoods.  
 lasse, ii. 189 ; loss.  
 lesse, ii. 189 ; loss.  
 let, ii. 31 ; hinder. let, i. 251 ; pre-  
   vented, hindered.  
 lete, i. 215, 217 ; to leave, to aban-  
   don, to fail.  
 lete, i. 217 ; to care.

letherin, i. 90 ; made of leather.  
 lett, i. 64, &c. ; to prevent, to put a stop to.  
 lette, i. 384 ; to fail.  
 lette, i. 383 ; hindered, prevented.  
 letteroun, ii. 78 ; a lectern, or reading-stand.  
 leud, i. 326 ; uneducated, ignorant.  
 leuté, i. 269 ; loyalty.  
 leve, i. 66, 69 ; to believe.  
 love, i. 392 ; to live.  
 leven, i. 331 ; to believe.  
 leven, ii. 67 ; leave.  
 levne, ii. 211 ; lightning.  
 leverey, i. 379 ; leveré, 381 ; leveré, 383 ; livery.  
 levest, i. 388 ; dearest.  
 loved, i. 394 ; lived ?  
 levid, i. 60 ; left.  
 lovyu, ii. 198 ; live.  
 leveste, i. 372 ; most willingly, especially.  
 leward, ii. 236.  
 lowde, i. 382 ; uneducated, ignorant.  
 lowdely, ii. 193 ; vilely, ill-advisedly.  
 lewidheed, ii. 75 ; ignorance.  
 libel, ii. 157, 282 ; a little book, a pamphlet.  
 liche, ii. 142, *et passim* ; like.  
 liënesse, ii. 108 ; similitude, semblance.  
 lieue, ii. 14 ; place.  
 lifes, i. 66 ; lives.  
 liflole, i. 366 ; lyflode, i. 405 ; food, sustenance.  
 lig, i. 77 ; to lie.  
 ligand, i. 82 ; lying.  
 ly3e, i. 250 ; to lie.  
 ligeaunce, ii. 187 ; allegiance.  
 liggen, ii. 19 ; laid.  
 ligges, i. 65 ; lies.

VOL. II.

lightly, ii. 10 ; lyghtlye, ii. 174 ;  
 liztly, ii. 43 ; lyghtlich, i. 373 ; easily.  
 liztles, ii. 43 ; without light, in the dark.  
 lyke, i. 269 ; to please ; *that lyhed me*, it pleased me. liketh, ii. 113 ; it pleases ; *how hem likith*, how it pleases them. likyde, i. 399 ; pleased. lykyng, ii. 173 ; pleasing.  
 lykyng, i. 267, 392 ; pleasure, lust.  
 likne, i. 217, 343 ; to compare, to liken. likynest, ii. 89 ; comparest. lykken, ii. 269 ; compare.  
 lile, ii. 226 ;  
 lymytour, i. 265 ; limitors, ii. 21 ; friars licensed to beg within certain limits.  
 list, ii. 141 ; likes, pleases.  
 list, i. 73 ; cunning, artifice (?).  
 liste, i. 392 ; to desire.  
 lite, i. 325, 369 ; little.  
 lith, i. 218 ; limb.  
 lithes, i. 58 ; listen.  
 livelich, i. 218 ; lively, vigorous.  
 lywith, ii. 249 ; lived.  
 lobby, i. 389 ; a lubber.  
 loenge, ii. 14 ; praise.  
 lo3e, i. 225 ; laughed.  
 logges, ii. 50 ;  
 loggid, ii. 211 ; lodged.  
 lollo, ii. 243 ; to profess the doctrines of religious reform, to be a *rollard* ; literally, to idle about.  
 lollors, i. 305 ; vagabonds.  
 londlese, i. 305 ; people without settled abode.  
 longe, i. 217 ; to belong to. longid, i. 389 ; belonged. longeth, i. 333 ; longith, 393 ; belongs. longynge, ii. 196 ; belonging.

X

lonyd, i. 408 ;  
 loodmannage, ii. 217 ; pilotage.  
 loode-sterre, ii. 178 ; lodestorre, ii. 270 ; the polar star.  
 lordane, ii. 229 ; an idle lout.  
 lordyns, i. 383 ; lords, a form of familiarity.  
 lore, i. 325 ; lost.  
 lore, i. 252, 401 ; teaching, doctrine, lesson.  
 lorell, i. 314, 338, 389 ; a scoundrel.  
 lorn, i. 69 ; lost.  
 los, i. 218 ; lose, ii. 245 ; praise, repute.  
 lozell, i. 342 ; a scoundrel.  
 losengerie, i. 322 ; losengery, ii. 27 ; lying and flattery.  
 loste, ii. 167 ; ruined.  
 lotby, ii. 102 ; a concubine.  
 lothen, ii. 246 ; hate.  
 loure, i. 266, 377 ; to look discontented or cross.  
 lousid, ii. 56 ; let loose.  
 lout, i. 73, 78 ; loute, i. 308 ; to stoop, to bend, to bow, to make obeisance.  
 love-daies, ii. 52, 255 ; meetings for arranging disputes amicably.  
 lovyng, ii. 281 ; praising.  
 lowede, ii. 165 ; loved.  
 lowte, i. 226 ; lowth, ii. 153 ; to bow.  
 luf, i. 79 ; luffe, ii. 252 ; love.  
 lurker, i. 394 ; an intruder (?).  
 lusseheburne, i. 140 ; a debased foreign coin, so named from Luxemburgh, whence they were brought.  
 luste, i. 393 ; to desire. lust, ii. 149 ; pleases.

## M.

ma, *passim* ; more.  
 maddid, i. 376, 387 ; drove mad.  
 mafey, ii. 75 ; my faith ! (an exclamation).  
 maflau de, ii. 225 ; a fool.  
 mafflid, i. 415 ; stammered.  
 magré, ii. 272 ; in spite of.  
 maine, i. 74 ; strength, force.  
 maistership, i. 338 ; office of authority.  
 maisterfully, i. 323 ; authoritatively, by force.  
 maistrie, i. 338 ; authority.  
 male, i. 307 ; a box, a chest.  
 malisoun, ii. 112 ; curse.  
 mals, i. 379 ;  
 manasinge, i. 60 ; a threat.  
 manciple, ii. 98 ; the purveyor of provisions, or clerk of the kitchen.  
 mane, i. 65 ; moan, lament.  
 maners, i. 225 ; manors, mansion houses.  
 manslaughter, i. 278 ; manslaughter.  
 marcerye, i. 264 ; mercery.  
 marchandes, ii. 160 ; merchants.  
 marchandy, ii. 160 ; merchandise.  
 marches, ii. 12 ; borders, border districts.  
 mare, i. 80 ; more.  
 markes, i. 267 ; marks (money).  
 merkis, i. 384 ; marks, signs, badges.  
 markot-beaters, i. 330 ; swaggerers.  
 marmusettes, ii. 172 ; monkeys.  
 marren, ii. 72 ; to mar.  
 marternus, ii. 186 ; furs of the martens.  
 martis, ii. 179 ; marts, or fairs.  
 masc, i. 81 ; makes.  
 mastling, i. 308 ; mixed metal.

mastery, i. 328; authority, force.  
 matyn, ii. 50; to confound.  
 mater, i. 273; matter.  
 materas, ii. 217; a mattress.  
 mawfesours, ii. 85; evil-doers.  
 maugré, i. 330; in spite of.  
 mawgré, i. 60, ii. 112; bad comfort,  
 spite, displeasure.  
 mawmentrie, ii. 246; idolatry.  
 meche, ii. 42; much.  
 mede, i. 71, 332; reward, bribe.  
 medes, ii. 252; bribes.  
 medled, ii. 74; mixed.  
 megre, i. 264; meagre, thin.  
 meyné, ii. 196; attendants, com-  
 pany.  
 meynlenourz, i. 405; maintainers.  
 mekill, i. 63; much.  
 mele, i. 250; to meddle, to treat.  
 mell, i. 329; melle, ii. 243; to  
 meddle.  
 mellid, i. 388; mixed.  
 memorable, ii. 194; to be remem-  
 bered, memorable.  
 mendis, i. 376, 381; amends.  
 mené, i. 403; household, retinue.  
 monzé, i. 61, 66; retinue.  
 menged, ii. 161; mixed.  
 mengid, ii. 99; reminded.  
 menid, i. 70; meant, intended.  
 meny, ii. 167; people, *mainé*.  
 menys, ii. 190; means.  
 mente, ii. 50; mint (the plant).  
 menuse, ii. 53; to diminish, to de-  
 tract from.  
 menusyng, ii. 85; detracting from.  
 mere, ii. 68; a mare.  
 merk, ii. 212; dark.  
 merke, i. 84; a mark.  
 meschef, i. 48, ii. 7; mishap, mis-  
 fortune.

messe, ii. 93; the mass.  
 messes, i. 327; dishes at table.  
 mete, ii. 86; boundary.  
 moteles, i. 264; without meat.  
 meuve, i. 370; move.  
 move, i. 378; move.  
 mewe, ii. 170; a close place; strictly  
 speaking, the place where falcons  
 were put to moult.  
 mewe, ii. 228; to moult.  
 mych, i. 278; myche, ii. 187; much.  
 michel, ii. 45; great.  
 middis, ii. 252; the midst, the middle  
 of.  
 midel-erd, i. 58; the earth, the  
 world.  
 mylne, ii. 53; a mill.  
 mynged, i. 379; meddled, mixed;  
 though it may be an error for  
*mynded*.  
 myngit, ii. 51; mixes.  
 mynys, ii. 286; mines.  
 mynoth, ii. 58; undermines.  
 mynusshyth, ii. 189; diminishes.  
 myry, ii. 72; pleasant, merry.  
 mis, i. 252; error, wrong.  
 myschevyd, i. 272, ii. 269; plagued,  
 injured, brought into misfortune.  
 miscreantz, ii. 12; unbelievers, in-  
 fidels.  
 misfare, i. 89; to mischance, mishap.  
 misqueme, i. 323; to displease.  
 missaverynge, ii. 53; misunder-  
 standing (?).  
 myssavyzyng, ii. 253; bad counsel.  
 myssotyme, ii. 58; to err.  
 myste, i. 378; might.  
 mistere, i. 309; need.  
 mystir, i. 409;  
 myswent, ii. 243; gone wrong, fallen  
 into abuse.



mytird, ii. 146; mitred, had their mitres on.  
 myth, i. 364; mythe, ii. 187; might.  
 moche, ii. 243; great.  
 mochel, i. 268; much.  
 mode, i. 74; mod, ii. 7; mind, spirit.  
 mody, i. 71; highminded, brave.  
 mold, i. 80; molde, i. 391; i. 408; earth, world.  
 molde, i. 388;  
 mon, i. 251; man.  
 mono, ii. 208; lamentation.  
 moné, i. 64; money.  
 monest, ii. 104; lamentest, monnest.  
 monkuynde, i. 250; mankind.  
 mony, i. 252; many.  
 moo, ii. 188; more.  
 moppis, i. 406; fools.  
 more, ii. 21; greater.  
 more, i. 83; a moor.  
 mornynge, ii. 76; mourning.  
 mot, i. 59; may.  
 mote, i. 218; might.  
 moule, i. 342; to become mouldy.  
 moun, i. 400; may.  
 mouside, i. 396; mused.  
 mowe, i. 327; may.  
 mowen, ii. 269; mowed.  
 mowyth, ii. 250; may.  
 mowtynge, i. 380; moulting.  
 mucke, ii. 243; used commonly as a contemptuous term for money, or wealth.  
 multiplary, ii. 181; multifarious.  
 mun, i. 73; may.  
 musc, i. 372; reflect, brood over.  
 mutt, ii. 188; might.

## N.

nakor, i. 69; a musical instrument, a cornet or brass horn.  
 nay, ii. 126; *this is no nay*, this admits of no denial.  
 nayt, ii. 62; naught.  
 nale, i. 330; the ale.  
 namely, ii. 92; especially.  
 nathe, ii. 222; the nave of a cart.  
 neany, ii. 156; none, not any.  
 nec, i. 274; the neck.  
 neft, i. 376;  
 neghe, i. 267; closely. "The land is so closely sought by the friars, that the secular priests can hardly get any employment."  
 nelde, i. 327; a needle.  
 nempne, i. 376; to name, to mention, to tell; nempned, i. 408; called.  
 ner, *passim*; nor.  
 nero, i. 403; nearer.  
 nero, i. 330; for *ne were*, were not.  
 neres, i. 264; kidneys (?).  
 nevene, ii. 211, 284; name.  
 nowe, ii. 49; anew, again.  
 newed, i. 373, 412; renewed.  
 neweth, i. 372; annoyeth.  
 ny, i. 392; near.  
 nyeth, i. 393; approacheth. *nyhed*, i. 403; approached.  
 nifles, ii. 172; trifles, nicknacks.  
 nigges, i. 326; niggards.  
 nyghed, i. 380; approached.  
 nil, i. 313; contracted from *ne will*, will not.  
 nis, i. 216; nys, 370; contraction of *ne is*, is not.  
 nyseté, i. 399; delicacy, nicety.  
 nyst, i. 415; know not, for *ne wist*.

noble, ii. 159; the name of a coin minted under Edward III.  
 nodyr, ii. 271; neither.  
 nodur, i. 365; *no nodur*, for *non odur*, none other.  
 noy, ii. 182; injury. *noyes*, i. 372; injuries, griefs, annoyances.  
 noien, ii. 56; to injure.  
 nokes, i. 75; corners, nooks.  
 nold, i. 325; for *ne wold*, would not.  
 nolle, i. 374; the head, noddle.  
 nomen, i. 86; took.  
 not, i. 393;  
 nother, i. 392; neither.  
 nouther, i. 216; neither.  
 nownagis, i. 412; nonages.

## O.

obeysaunt, i. 308; making obeisance.  
 obeisaunte, ii. 189; obedient.  
 about, i. 61; about.  
 odur, ii. 250; or.  
 ogayn, i. 59; again. *ogayne*, i. 64; against.  
 ogaines, i. 59; against.  
 oghne, ii. 9; own.  
 oght, i. 267; ought.  
 oilles, i. 401;  
 ok, i. 216; oak.  
 olive, i. 71; alive.  
 onde, i. 84; an error of the press for *londe*.  
 one, i. 82; only.  
 onys, i. 371; once.  
 onthryfty, i. 272; that which counteracts or destroys thift.  
 oo, i. 278; one.

oon, ii. 137; one.  
 oore, ii. 186; ore.  
 opon, i. 70; upon.  
 opposaile, ii. 204; question, inquiry, argument, for *apposaile*.  
 oi, i. 397; before.  
 ore, ii. 197; an oar.  
 osey, ii. 163; a sort of wine.  
 osmonde, ii. 171; a sort of iron.  
 oste, ii. 177, 178, for *hoste*; to take up lodgings (?).  
 ostentacioun, ii. 190; appearances, demonstration.  
 otere, ii. 186; the otter.  
 ottre, ii. 215; to utter.  
 ouches, i. 331, 334; jewels.  
 ouis, ii. 68; ours.  
 outraye, i. 216; to outrage, to injure.  
 outrayeng, ii. 143; erasing, expelling.  
 overeledynge, ii. 195; oppression.  
 oversene, ii. 205; overlooked, read through.  
 overthwarte, ii. 190; to cross, to embarrass.  
 overwacche, i. 406; sitting up over late.  
 oway, i. 78; away.  
 owgly, ii. 218; ugly.  
 owyn, i. 273; own.

## P

paien, ii. 46; pay.  
 paiene, ii. 5; pagan.  
 paynen, i. 311; to labour.  
 paynymes, ii. 65; paynymys, ii. 283; pagans.



- parishens, ii. 87; parishioners.  
 pales, ii. 205; a palace.  
 palet, i. 79; the head, the pate.  
 pull, i. 78; fine cloth.  
 panne, i. 376, 391, 409; pannes, i. 409; the skull, the head.  
 pans, ii. 66; pence.  
 pauers, i. 390; nets, snares.  
 paragals, i. 377; peers, companions.  
 parage, i. 218; peering (?).  
 par-amoun, ii. 280; by or for love (used adverbially).  
 parbrake, ii. 63; to vomit.  
 parceit, i. 369; perception.  
 pardé, *passim*; an exclamation, literally *by God*.  
 pardonystres, ii. 78; pardoners.  
 parfettes, ii. 227.  
 parfit, ii. 9; the rule, the exemplar.  
 parfite, ii. 224.  
 paryformytee, ii. 193; similitude.  
 parishen, i. 327; a parishioner.  
 paryshens, ii. 217; parishioners.  
 parle, i. 414; to talk.  
 parlous, ii. 227; perilous.  
 paroche, ii. 72; a parish.  
 partable, ii. 220; sharing in.  
 parten, ii. 98; to give a share of.  
 pavys, ii. 152; a sort of large shield.  
 pence, i. 339; a pea.  
 pecus, ii. 227.  
 peedougré, ii. 131; a pedigree.  
 peere, i. 372; a peer.  
 peynys, i. 272; punishment.  
 peynste, ii. 181; to paint.  
 peise, ii. 8; to weigh, to deliberate.  
 peked, ii. 251; peaked.  
 pelers, i. 62; pillars.  
 pelour, ii. 245; a plunderer. a
- pelre-ware, ii. 171; raw hides, perhaps more especially of wild beasts.  
 pelure, i. 265; fur.  
 penceil, i. 76; a streamer, or ornamental flag.  
 pendre, i. 323; to confine.  
 penshe, i. 398; want of money.  
 perantre, ii. 60; peradventure, perhaps.  
 perdé, ii. 125; an exclamation of affirmation, *par Dieu*.  
 perdurable, ii. 14; enduring, everlasting.  
 pere, ii. 201; a peer.  
 pere, i. 59; a pear.  
 perfit, ii. 243; perfect.  
 perhs, i. 375; pearls.  
 permagall, i. 307; probably a misprint for *peregal*, equal.  
 perle, i. 308; precious stones.  
 persen, ii. 81; pierce.  
 persons, ii. 30; persownys, ii. 217; parsons, parish priests.  
 perswyaunce, ii. 242; continuation (?).  
 pertli, ii. 51; openly, plainly, for *apertli*.  
 pes, ii. 5; pence.  
 pese, ii. 251; pence.  
 pesinge, i. 400; piecing, joining the pieces together.  
 peté, *passim*; pity.  
 piment, i. 316; a sort of mixed drink.  
 pierces, ii. 13; peerless, without equal.  
 pight, i. 390; pyghte, ii. 162; raised, fixed, pitched.  
 nikem, ii. 66; to steal.

- pylche, ii. 219 ; a leathern coat.  
 pyle, ii. 240 ; the obverse side of a coin, the other side having a cross. Hence the game of *crosse and pyle* was equivalent to our "heads and tails."  
 pill, i. 314 ; to plunder.  
 pillynge, i. 374 ; plundering.  
 pillour, i. 306 ; a pillow.  
 pine, i. 77, ii. 251 ; pain, punishment.  
 pined, i. 318 ; pyned, ii. 267 ; pynnyd, i. 389 ; tormented, punished.  
 pipoudris, i. 409 ; courts of pipoudere held at fairs and markets for the speedy trial of offences occurring there.  
 pirith, i. 393 ; peeps, watches.  
 pistles, ii. 63 ; epistles.  
 pitaile, i. 76 ; foot soldiers.  
 piteouse, piteous, ii. 189 ; lamentable.  
 pyteuxly, ii. 267 ; piteously.  
 playn, ii. 152, 269 ; even, level.  
 plain, ii. 13 ; simple, candid.  
 playne, i. 64 ; abundant (?).  
 plasmacion, i. 275 ; make, formation.  
 plate, i. 76 ; mail, armour.  
 pleasaunce, ii. 254 ; pleasure.  
 pleigne, ii. 8 ; pleyn, i. 77 ; pleyne, i. 376 ; to complain.  
 pleysaunce, ii. 184 ; pleasure, *thynges of pleysaunce*, ornamental objects.  
 plenili, ii. 89 ; fully.  
 plesand, i. 265 ; pleasing, agreeable.  
 plenteuous, plenteouse, ii. 188, 212 ; productive, producing plenty, abundant.  
 plenteuousnesse, ii. 242 ; abundance.  
 plete, i. 305, 410 ; to plead, to argue.  
 plowme, i. 389 ; plume.  
 plit, ii. 13 ; plight.  
 plytes, i. 399 ; pleats.  
 plomayle, i. 381 ; feathers, plumage.  
 pocys, ii. 139 ;  
 poynt-makers, ii. 160 ; makers of the points, or laces, with which the hose were fastened.  
 pokes, i. 332 ; sleeves.  
 pol, i. 389 ; the head.  
 poleyn, ii. 213 ; *a poleyn steede*, may mean either a young steed, or a Polish steed.  
 polled, i. 79 ; shorn, shaved.  
 poopeholy, ii. 251, pretending to great holiness.  
 poynale, ii. 285 ; the poor classes of society.  
 port, i. 329 ; bearing.  
 portred, i. 307 ; pictured.  
 possessioners, i. 267 ; persons endowed with land, referring here apparently to the monks, in contradistinction to the friars.  
 postilles, ii. 44 ; apostles.  
 pouge, i. 276 ; a pouch.  
 poure, ii. 249, power.  
 poure, i. 372 ; to pore.  
 pover, i. 66 ; poor.  
 povert, i. 270 ; poverty.  
 poweh, i. 274 ; a purse, a pouch.  
 powchers, ii. 109 ; makers of pouches.  
 power, ii. 25 ; poor.  
 praptyk, ii. 241 ; perhaps for *practyk*, or practice.  
 pray, i. 314 ; prey (?).  
 prease, ii. 38 ; to urge, to press.  
 prease, i. 305 ; prison (?).  
 precith, i. 393 ; presseth.

\* preffe, ii. 161; proof.  
 preffis, i. 369; proofs, experience.  
 preysing, i. 374; appraising, fixing  
   a value on.  
 preclousiteo, ii. 68; value, pre-  
   clousness.  
 prese, i. 61; press, crowd.  
 preseyn, ii. 247; press (?).  
 presse, i. 401; to push.  
 presse, i. 250.  
 prest, i. 226, 326; ready.  
 prest, i. 71; pressed, in haste.  
 prevayle, ii. 285 (?).  
 prevy, ii. 285; private.  
 prove, i. 372; to prove.  
 \* price, ii. 198; a prize.  
 prike, i. 62; pryke, ii. 208; to ride.  
 pringnant, ii. 227; pregnant (?).  
 prynte, i. 385; impression (?).  
 prise, i. 59; ii. 14, 63; praise, value.  
 privyng, ii. 85; depriving.  
 privyté, ii. 75; privacy.  
 procuratour, i. 326; a proctor, an  
   attorney.  
 procure, ii. 34; to act by procu-  
   tion.  
 proesce, ii. 200; prowess.  
 prophote, i. 412; profit.  
 propurtés, i. 394; peculiarities,  
   characteristics.  
 prove, i. 76; to try.  
 \* puisaunce, ii. 181; power.  
 puit, i. 215; put.  
 pulter, i. 389; poultry (?).  
 puple, ii. 41; people.  
 pure, i. 391; poor.  
 purraile, i. 389; the common people,  
   the poor.  
 putree, i. 312; whoredom.  
 puttocke, i. 344; a kite (the bird).

## Q.

quaint, i. 334; ingenious, quaint.  
 queintise, i. 322; cunning.  
 queme, i. 400; qweme, ii. 142; to  
   please.  
 quentise, i. 385, 400; cunning,  
   artfulness.  
 querele, ii. 14; the complaint.  
 quie, ii. 74; alive.  
 quicke, i. 326; alive.  
 quite, ii. 12; requite.  
 quite, i. 78; quit, relieved of.  
 quok, i. 251; quaked.  
 quell, qwell, i. 61, 70; to kill.  
 qwen, i. 275; when.  
 qwere, i. 273; ware, beware of.  
 qwere, i. 274; where.

## R.

raboyn, i. 388; rapine.  
 rache, ii. 225; a scenting hound.  
 racheshede, ii. 187; carelessness.  
   Apparently miswritten by the  
   scribe for *racholshede*.  
 rad, ii. 132; read (part.)  
 rafte, i. 373; taken from you, raft.  
 ragmanne, ii. 228; a catalogue or  
   inventory.  
 ray, i. 398; array.  
 rayed, i. 397; arrayed.  
 rayke, i. 264; to wander about.  
 railed, i. 69; set, placed.  
 ranes, ii. 65; snout.  
 rape, i. 82; a rope.  
 rapely, i. 74, 369; quickly, hastily.

- rascalle, i. 386; rasskayle, 387;  
 raskalle, *ib.*; the lower orders.  
 rasyd, ii. 108; erased, diminished.  
 rasith, ii. 92; eraseth, defaceth.  
 ratele, ii. 64; to rattle out, to talk  
 loudly and inconsiderately.  
 rathly, i. 77; speedily.  
 ratyn, ii. 110.  
 rault, ii. 211; reached.  
 raunsound, i. 323; ransomed,  
 floeced.  
 ravinour, i. 326; a plunderer.  
 raw, i. 69; a row, a rank.  
 realles, i. 378; royals (*regales*).  
 reamys, ii. 132; realms.  
 rebellyous, ii. 270; rebels.  
 recchith, i. 397; care, reck.  
 recholess, ii. 133; reckless.  
 reclayne, i. 390; brought back, a  
 term in falconry.  
 recuire, ii. 249; recover.  
 recure, ii. 269; to recover.  
 red, rode, i. 218, 232; to counsel,  
 to advise.  
 rede, ii. 8; a need.  
 rede, i. 63; counsel.  
 rodeles, i. 373; counsel-less, un-  
 advised.  
 redely, i. 371, 383; readily.  
 redles, i. 73; unadvised, foolish.  
 redlyd, ii. 217; twisted.  
 reden, i. 376; rode.  
 reede, i. 398; counsel.  
 reevolle, i. 413; revol.  
 refreit, ii. 211; the burthen of a song.  
 regaliche, ii. 196; royally.  
 regalie, ii. 4; regalye, ii. 142;  
 royalty, royal position.  
 reght, i. 74; right.  
 regne, i. 266; to reign.  
 regne, ii. 157; a kingdom.  
 reyke, ii. 73; course, fling.  
 reynobowe, i. 404; the rainbow.  
 reys, ii. 175.  
 reisin, ii. 109; raise.  
 rejoise, ii. 254; to enjoy; rejoisynge,  
 ii. 144; enjoying.  
 roles, ii. 47; release.  
 reme, ii. 282; realm.  
 rememoraunce, ii. 242; remem-  
 brance, mindfulness.  
 remene, i. 216; to call to mind (?).  
 remevyd, ii. 123; removed.  
 remossaylles, ii. 220; remuants.  
 ren, i. 73; to run.  
 renyd, ii. 77; ruined.  
 renk, i. 381; a man.  
 renne, i. 383; to run; ii. 132; run  
 (participle). rennen, ii. 74; they  
 run. rennyng, ii. 276; running.  
 renomed, ii. 133; renowned.  
 rent, i. 73.  
 renue, ii. 75; be restored.  
 reot, i. 413; riot, disorder.  
 repreff, i. 371; reproof.  
 reprove, i. 402; to reprove.  
 reue, ii. 245; to raise.  
 reuemyss, i. 406; bats.  
 rereth, ii. 244; raiseth.  
 rereward, ii. 57; the rear-guard of  
 an army.  
 resayvid, ii. 274; received.  
 rescocyte, i. 385; receipt.  
 reso, i. 76; halting (?).  
 reste, ii. 252; dwelling place.  
 esteined, ii. 14; retained (?). Per-  
 haps it should be read *reserved*.  
 restid, ii. 278; arrested.  
 restore, i. 390;  
 retch, ii. 33; care, reck.  
 retourned, ii. 268; brought back  
 again.

- revo, ii. 51; to deprive, take from.  
 reve, ii. 245; to plunder. reved,  
 i. 66; plundered, robbed.  
 reverce, i. 265; a term in dress-  
 making.  
 revers, ii. 164; sea-robbers, pirates.  
 reward, i. 218, ii. 134; regard.  
 rowe, i. 373; to rue.  
 rewis, i. 371; rows, lines, or couplets.  
 rowleless, ii. 212; without rule, un-  
 governed.  
 rewme, i. 378, 398; a realm.  
 rewth, i. 369; ruth.  
 rialle, i. 398; royal.  
 rialle, ii. 207; royally, like a king  
 or queen.  
 rybawdus, i. 225; ribawdes, ii. 152;  
 ribalds, a low class of medieval  
 society.  
 ribaudery, i. 263; ribaldry.  
 richen, i. 326; to enrich.  
 ryff, i. 380; rife, frequent.  
 ryffed, i. 374; rifled.  
 rifld, i. 62; plundered, rifled.  
 rig, i. 77; rigge, i. 407; the back.  
 rizztyn, i. 369; to correct, to set  
 right.  
 rightwys, ii. 267; rightwise, i. 311;  
 righteous.  
 rightwisenesse, ii. 8; righteousness.  
 riken, ii. 228; reckon.  
 riot, ii. 244; tumult.  
 riote, i. 263, 373; riot; riotous  
 living.  
 riotours, i. 311; people who live in  
 extravagance and riot.  
 rith, i. 369; right.  
 riving, i. 62; a rough shoe for-  
 merly worn by the Scots.  
 rode, i. 74, 89; a cross.  
 rose, ii. 126; clove, split.  
 roff, i. 401; roof, vault.  
 romee, ii. 90; roar (?).  
 romon, i. 364; run.  
 rood, i. 311; roode, ii. 127; a cross.  
 roother, i. 216; a rudder.  
 roseers, ii. 210; rose trees.  
 rote, ii. 221; a musical instrument  
 resembling the hurdy-gurdy.  
 ratus, i. 387; roots.  
 rough, ii. 269; reeked, cared.  
 rouzt, i. 366;  
 rouzte, i. 396; rout.  
 roun, i. 380; to whisper.  
 route, ii. 246; to go in company on  
 foot.  
 route, ii. 167; assemble.  
 routus, i. 374; rowts.  
 roven, i. 343; riven, separated.  
 rovers, ii. 164; robbers on the sea,  
 pirates.  
 rowyng, ii. 284;  
 rownde, ii. 193; encircling. *This  
 rownde see, this sea round us.*  
 rowners, i. 271; whisperers.  
 rowte, i. 225, ii. 180; a company, a  
 crowd.  
 rough-fute, i. 62; rough-footed.  
 rumbelynge, ii. 276; tumult.

## S.

- sacrynge, ii. 234; the consecration  
 of the host.  
 sadde, ii. 47; serious.  
 sadly, ii. 38; seriously.  
 saff, i. 373; safe.  
 saff, i. 374; save.  
 sayle, i. 216; to assail.  
 saine, i. 61; to say.



sakles, i. 61; blameless, guiltless.

sale, i. 75; shall.

sale, i. 307;

sall, i. 73; shall.

sallou, i. 88; shalt thou.

salve, i. 70; to save.

sample, ii. 243; example.

sand, ii. 6; the act of sending, a message.

sape, i. 265; soap.

saro, i. 59; sore.

sary, i. 60; sore.

sarri, i. 218;

satyllyn, ii. 81; settle (?).

savere, i. 371; know (?).

sauf, ii. 243; save.

sauf, ii. 8; saved, safe.

sauf, ii. 6; safe, possessing safety.

saul, i. 63; saule, i. 266; the soul.

sawd, ii. 94; payment, hire.

sawe, i. 70, 86, ii. 182; a saying, a report. sawis, i. 402, ii. 401; sayings.

sawte, ii. 277, 278; an assault.

sawtid, ii. 278; assaulted.

seant, ii. 189; to become scanty, to fail.

scaplerie, ii. 19; a scapulary, part of the ecclesiastic dress.

scathe, i. 265; loss.

schac, i. 67; to shake.

schad, ii. 7; shed.

schawes, i. 89; woods.

sched, i. 252; the division of the hair on the top of the head.

shedde, ii. 8; shed.

scheltron, i. 71; schilteroun, i. 72; a squadron or division of soldiers.

schende, i. 73; to destroy.

schene, i. 71; bright.

schont, i. 225; ruined, destroyed.

scheimyn, ii. 285; shear-men, those who shear the cloth.

schow, i. 413; show.

schewe, i. 394, 413; appear.

schides, ii. 53; planks.

schiperd, i. 84; shepherd.

schone, ii. 251; shoes.

schope, ii. 63; created.

schoppe, i. 403; to chop.

schorned, i. 404; scorned.

schour, i. 216; shower.

schour, ii. 268; schowre, i. 85; battle, conflict.

schrapid, i. 394; scraped, scratched.

schrevys, i. 413; sheriffs.

schrewed, i. 392; cursed.

schrive, i. 88; confess thyself.

schroff, i. 388;

schroup, i. 388;

scole, ii. 43; school.

scomferture, ii. 278; discomfiture.

scorte, i. 401; scorn.

scredes, ii. 252; shreds, alluding to the cutting and jaggging of the cloth in dresses of that period.

serowe, ii. 165, 192; a writing, a scroll.

se, i. 63; the sea.

se, i. 378; a sent, a see.

seche, i. 392; to seek.

see, i. 410; a sent.

seggist, ii. 72; speakest.

sey, ii. 124; saw.

seie, i. 215; to say.

seye, i. 215; seen.

seize, i. 216; seen..

seimtis, i. 398; girdles.

seyn, ii. 17, 181; they say

seyne, ii. 179; to see.

seist, ii. 49; speakest.

seke, ii. 125; sick.

- seker, i. 321; sure.  
 sekir, ii. 243; sure, certain.  
 selcoutho, i. 368; strange, wonderful.  
 solo, ii. 125; time.  
 soldo; i. 394; seldom.  
 sely, ii. 109; simple.  
 selle, ii. 185;  
 sembland, i. 78; like.  
 semblé, ii. 125; an assembly, a meeting together (here, in shock of battle).  
 sembled, i. 369; assembled.  
 sen, i. 60; since.  
 sen, ii. 9; see.  
 senceres, ii. 42; censers.  
 sendal, ii. 68; a sort of valuable cloth or silk.  
 senq, ii. 133; see.  
 senin, i. 86; since, afterwards.  
 seo, i. 250, &c.; see.  
 sere, i. 365; dry, withered.  
 sere, i. 86; several.  
 sorgantos, i. 70; servants.  
 serpentli, ii. 49; treacherously, like a serpent.  
 serteyne, ii. 152; certain; a *sertayne*, in certain, for certain.  
 served, ii. 12; preserved.  
 servid, i. 381; deserved.  
 sesid, ii. 278; stopped.  
 sesso, ii. 104; cense.  
 severc, ii. 209; to separate.  
 sewde, ii. 278; seuyd, ii. 279; issued.  
 sewe, ii. 228; sue.  
 sewis, i. 310; follows.  
 shadwe, ii. 216; shade, shadow.  
 shede, i. 311; separate.  
 shendo, i. 344, ii. 183; to ruin, to destroy.  
 shondship, ii. 45; shonshepe, i. 405; shenshippe, ii. 227; ruin, destruction.  
 shene, ii. 218; bright, shining.  
 shont, i. 269; shente, ii. 187; ruined, destroyed, lost.  
 shepen, ii. 76; a sheep-cot.  
 sherish, ii. 188; shires.  
 showyng, ii. 109; offering.  
 shipun, ii. 72; a sheep-cot.  
 shone, i. 266; shoes.  
 show, i. 317; a shoe.  
 shryfe, i. 265; to shrive.  
 shryffe, ii. 207; confess.  
 shrift, ii. 22; confession.  
 shrift-fathers, ii. 22; confessors.  
 shulde, ii. 244; shield.  
 sibbe, ii. 70; kindred.  
 sibbe, i. 392; kin, relation.  
 sicerly, ii. 49; surely.  
 sieho, ii. 67; such.  
 sydus, i. 277; sides.  
 sle, i. 327; to see.  
 sigh, ii. 146; saw.  
 signement, ii. 147; assignment, assignation.  
 syked, ii. 205; sighed.  
 siker, i. 217; sure, secure.  
 sykerliche, i. 252; surely.  
 sykerness, ii. 241; certainty.  
 sympylle, ii. 284; in the sense of small.  
 synder, i. 216; sunder; *in synder*, asunder.  
 syngyn, i. 270; to sing.  
 sir, i. 378, 379; a lord.  
 sit, ii. 5; becomes.  
 sitee, ii. 187; situation (?).  
 sytes, i. 268; sits.  
 sitzh, i. 374; a sight.  
 sith, ii. 22; since.



- sythenne, i. 225; since, afterwards.  
 sitte, ii. 5; becomes.  
 sitting, i. 393; incubation.  
 skull, i. 311; scab.  
 skamonye, ii. 173; scammony, a  
 plant used in medicine.  
 skathed, i. 385; injured.  
 skore, i. 333.  
 skylle, i. 385, ii. 188. skil, ii. 42;  
 reason, knowledge; *can thereone*  
*no skylle*, are quite ignorant in  
 the matter.  
 sklendir, ii. 219; slender.  
 skood, ii. 219.  
 skry, ii. 154; cry.  
 skrieth, i. 71; to escape (?).  
 slake, ii. 206; to desist, to cease.  
 slake, ii. 10; to be extinguished.  
 slaken, i. 86; to assuage, to quench.  
 slaveyn, i. 404; a sort of mantle.  
 slave, ii. 235; slain.  
 sleen, ii. 134; to slay.  
 sloight, ii. 13; trickery, deception.  
 slen, ii. 10; to slay.  
 slent, ii. 112; slunk.  
 sloth, ii. 7; slayeth.  
 slow, i. 345; probably a misprint of  
 the black-letter edition for *flew*,  
 i.e. put them to flight.  
 slowys, i. 273; sleeves.  
 slyndyng, ii. 182; slipping.  
 slike, i. 59, 60; such.  
 slite, i. 335.  
 slode, i. 404; slided.  
 slogh, i. 64; sloze, i. 225; slouze, i.  
 216; slow.  
 sloughe, sloughte, ii. 187; sloth.  
 slouh, ii. 13; he slow.  
 slowe, ii. 8; slow.  
 slugly, ii. 203; sluggishly.  
 smacohith, ii. 64; smacks, tastes of.  
 smere, i. 325; to smear, to daub  
 over.  
 smothering, ii. 54; smothering.  
 Perhaps a mere error of the  
 scribe.  
 snaper, i. 88; to stumble.  
 snarre, ii. 55; to ensnare.  
 snok-drawers, ii. 98; lifters of  
 latches.  
 snell, i. 70; quick.  
 snowerie, ii. 111.  
 soeffrin, ii. 10; suffer.  
 sofferen, ii. 206; sovereign.  
 softe, ii. 8; mild.  
 soget, i. 272, ii. 192; subject.  
 soile, ii. 38; to assoil, to absolve.  
 sojournant, i. 327; a sojourner.  
 soleyne, i. 415; sullen, or solemn.  
 somen, ii. 89; to summon.  
 somere, i. 380; summer.  
 sompne, i. 330; to summon.  
 sompnour, i. 313; the officer who  
 cited offenders before the consis-  
 tory court.  
 sonde, i. 370, ii. 202; that which is  
 sent, a message. sondis, i. 413;  
 messages.  
 sonder, i. 268; to separate; *make*  
*ham to sonder*, disperse them.  
 sondrid, i. 388; separated.  
 song, i. 267; singing.  
 songen, i. 79; sung.  
 sonne, ii. 178, 196; the sun.  
 sool, ii. 103; soole, ii. 190; sole,  
 single.  
 sore, ii. 190; sorrow.  
 sorowen, ii. 7; lament over.  
 sorwyng, ii. 40; lamenting.  
 sotelté, ii. 175; subtlety.  
 sothe, i. 266; truth.  
 sotil, ii. 85; subtle.

- sottell, ii. 273 ; subtle.  
 soukoth, ii. 174 ; sucks.  
 soukle, i. 304 ; to absorb moisture(?),  
     said of bad seed  
 soule, i. 376.  
 soun, ii. 219 ; sound, voice.  
 soupe, i. 337 ; sup.  
 sourdid, i. 368 ; proceeded.  
 soure, i. 269 ; sourly.  
 sowed, i. 70 ; repented(?).  
 rowkid, i. 412 ; sucked, drunk in.  
 rowters, ii. 109 ; cobblers.  
 rowth, ii. 284 ; sought.  
 sparris, ii. 77 ; rafters, beams.  
 spas, i. 252 ; space.  
 specialis, i. 276 ; sweethearts.  
 specionus, ii. 98 ; beautiful.  
 spyse, i. 265 ; spice.  
 spokoles, ii. 222 ; destitute of  
     spokes.  
 spono, i. 273 ; spun.  
 sporys, i. 275 ; spurs.  
 stable, ii. 8 ; to strengthen.  
 stable, i. 373, 404 ; to become strong,  
     or firm.  
 stakerth, ii. 40 ; staggers.  
 stalle, i. 389 ; stole.  
 standon, ii. 202 ; to be arrested, to  
     become stationary, not progres-  
     sing.  
 stano, i. 62 ; stono.  
 stant, *passim*, stands.  
 stappis, ii. 102 ; steps.  
 starc, ii. 215 ; the starling.  
 stareand, i. 64 ; staring.  
 sted, i. 252 ; stede, i. 63, 76 ; ii. 14 ;  
     steedes, i. 304 ; place.  
 steeris, i. 405 ; oxen.  
 stelly, ii. 239 ; stiffly, firmly.  
 steken, ii. 97 ; to bar the door, to  
     shut out.  
 stelón, i. 386 ; stole.  
 stoudded, ii. 80 ; stunted, limited.  
 stercching, ii. 50 ; starching.  
 sterc, ii. 6, 170 ; to stir.  
 sterc, ii. 10 ; a steersman.  
 sterc, ii. 125 ; stout, strong.  
 stercn, i. 62 ; stein.  
 sterynge, ii. 185 ; stirring.  
 storn, i. 64 ; a star.  
 storno, i. 304 ; flexco.  
 styde, i. 365 ; place.  
 stiede, ii. 204 ; mounted.  
 stiel, ii. 133 ; style.  
 stiere, ii. 10 ; to steel.  
 stiere, ii. 10 ; a steersman.  
 stif, i. 398 ; firm, strong.  
 styffe, i. 394 ; to become strong, or  
     firm.  
 styffnosse, i. 405 ; strength, rigi-  
     dity.  
 stigh, ii. 9 ; mounted, ascended.  
 stile, ii. 171 ; steel.  
 stille, i. 269 ; quietly.  
 stint, i. 71 ; put an end to.  
 stynted, i. 386 ; desisted, ceased.  
 stirid, i. 379 ; stirred.  
 stirt, i. 90 ; started, rushed.  
 stonde, ii. 111 ; stoned.  
 stonden, ii. 241 ; to stand.  
 stony, ii. 200 ; am astonished, am  
     confounded.  
 stonyed, i. 386 ; astonished.  
 stont, i. 365 ; stands.  
 stopene, ii. 178 ; stop, hinder.  
 stound, i. 72, 304 ; a moment, a  
     \* period of time ; in a stound, at  
     once.  
 stour, 216 ; battle.  
 stoute, ii. 196 ; strongly, power-  
     fully.  
 stownde, ii. 125 ; time, moment.

stowre, i. 61 ; fight, battle.  
 strayth, i. 275 ; straight, tight.  
 strake, i. 416 ; a stroke.  
 strate, i. 74 ; street or road (?).  
 streche, ii. 180 ; to go, to hasten.  
 strenkith, i. 89 ; strength.  
 strenuité, ii. 200 ; courage, force of character.  
 strevyn, i. 83 ; striven.  
 strie, i. 405 ; to destroy. stried, i. 381 ; destroyed.  
 strive, i. 71 ; strife.  
 stryve, ii. 6 ; to make strife.  
 stroye, i. 398 ; stroy, i. 64 ; to destroy. stroyed, i. 385 ; destroyed.  
 stronte, i. 401 ; to rant.  
 stronters, i. 406 ; ranters.  
 strountynge, i. 397, 398 ; strontynge, 400 ; ranting.  
 strowun, ii. 110 ; strow, scatter.  
 sturte, i. 330 ; struggle (?).  
 subdite, ii. 197 ; subjected.  
 subies, ii. 196 ; subjects.  
 subjit, ii. 9 ; subject.  
 sufferayn, ii. 208 ; sovereign.  
 sugre, ii. 145 ; to sugar, to sweeten.  
 suld, i. 63 ; should.  
 summyse, ii. 227 ; subject.  
 superfluo, ii. 70 ; superfluous.  
 supplusage, ii. 283 ; surplus.  
 surquedous, ii. 213 ; arrogant.  
 surreccioun, ii. 247 ; insurrection.  
 sustryn, ii. 209 ; sisters.  
 suwit, ii. 107 ; follows.  
 swa, i. 266 ; so.  
 swage, i. 218 ; to diminish.  
 swayne, ii. 228 ; swan (?).  
 swche, i. 278 ; such.  
 swelt, i. 89 ; died.  
 swych, *passim* ; such.

swink, i. 69 ; swynk, ii. 154 ; to labour.  
 swire, i. 82, 341 ; neck.  
 swith, i. 71 ; quick.  
 swythe, i. 394 ; quickly, immediately.  
 swoch, i. 271 ; such.  
 swolde, ii. 230 ; sold.  
 swot, ii. 51 ; sweet.

## T.

tabide, i. 327 ; to abide.  
 tables, ii. 24 ; tablets, table-books.  
 taburns, i. 87 ; tabors, drums.  
 taille, ii. 70 ; cutting, fashion.  
 take, i. 314 ; to give.  
 tale, ii. 73 ; count.  
 taliage, ii. 79 ; the king's tax.  
 tappe, ii. 95 ; to draw and sell ale.  
 tapstere, ii. 95 ; ale-wives.  
 tarage, ii. 141 ; the flavour or character of a thing.  
 tarette, i. 63 ; a sort of ship, perhaps a large vessel with a tower.  
 targe, i. 217 ; a shield.  
 tary, ii. 166 ; delay.  
 telde, i. 388 ; told.  
 tempred, ii. 5 ; moderated, tempered.  
 tene, i. 71 ; ii. 125 ; grief, sorrow, affliction.  
 tene, i. 224 ; to afflict, to grieve.  
 tonet, afflicts. tenyd, i. 395 ; injured, hurt.  
 tent, ii. 227 ; attend to, pay attention to.  
 tent, i. 384 ; tente, 385 ; entent.

- tents, i. 339 ; tenths, tithes.  
 tentze, ii. 12 ; the game of tennis.  
 termyne, ii. 144 ; to end, to deter-  
 mine.  
 terre, ii. 171 ; tar.  
 teschue, ii. 6 ; to eschue.  
 thanne, ii. 41 ; *not far thanne*, ne-  
 vertheless.  
 the, *passim* ; for they.  
 the, ii. 159 ; to flourish, to thrive.  
 thee, i. 313, ii. 180 ; to thrive, to  
 flourish.  
 thefly, ii. 60, by theft.  
 thenayle, ii. 182 (?).  
 thende, ii. 12 ; the end.  
 thenke, i. 216, 268 ; to seem, to  
 appear ; *me thenkes*, it seems to  
 me.  
 there, *passim* ; their.  
 thilke, ii. 37 ; that.  
 thynchith, i. 397 ; appears ; *me*  
*thynchith*, it seems to me.  
 thir ; those.  
 thof, i. 265 ; though.  
 tholde, ii. 9 ; the old.  
 thonckyd, ii. 281 ; thanked.  
 thorowgh, ii. 194 ; through.  
 thorwe, i. 364 ; through.  
 thought, ii. 182 ; tough.  
 thred, ii. 268 ; third.  
 threo, i. 252 ; three.  
 throff, i. 398 ; throve.  
 throughte, ii. 241 ; truth.  
 throwe, ii. 159 ; space of time.  
 thurgh, ii. 5 ; through.  
 tyde, i. 59, 269 ; time.  
 tyde, ii. 249 ; happen.  
 tiffelers, i. 309 ; busybodies.  
 tight, i. 72 ; turned (?).  
 til, i. 250 ; tyll, i. 58 ; till, i. 264 ;  
 to.  
 till, ii. 83 ; to entice, to draw.  
 tillers, i. 376 ; tillers, husbandmen.  
 timber, i. 72 ; destruction.  
 tyned, i. 395.  
 tyn, i. 88 ; to lose.  
 tint, i. 79 ; lost.  
 tyrie, i. 48.  
 tithandes, i. 64 ; tidings.  
 tytheth, ii. 50 ; taketh tithes.  
 toburst, i. 251 ; burst to pieces.  
 tobrake, ii. 10 ; broken.  
 tobroke, ii. 10 ; broken to pieces.  
 todongin, i. 79 ; knocked to pieces.  
 todrave, i. 341, ii. 235, torn to  
 pieces.  
 tofalle, ii. 7 ; cuts off, crops (?).  
 tofore, ii. 10 ; before.  
 toforne, ii. 137 ; before.  
 toke, i. 268, ii. 165 ; gave ; *toke*  
*ham to the devel ychone*, gave  
 them all to the devil.  
 tole, i. 314 ; toll.  
 tole, i. 331 ; a tool, an instrument.  
 toleye, ii. 240 ; to put forward.  
 tolled, i. 395 ; collected, took toll  
 of (?).  
 too, ii. 158, *et passim* ; two.  
 toon, ii. 106 ; the one.  
 toothir, ii. 147 ; the other.  
 topull, i. 308 ; pull to pieces.  
 torace, i. 342 ; annihilate (?).  
 torent, ii. 219 ; rent to pieces, or  
 greatly rent.  
 torne, ii. 162 ; turn.  
 toseed, ii. 161 ; picked, pulled, as  
 wool, &c. A term used among  
 clothiers.  
 tote, i. 305 ; to spy.  
 totero, i. 311 ; to tear to pieces.  
 tothrete, i. 218 ; to threaten vio-  
 lently.

totore, ii. 239 ; torn to pieces.  
 tourne, i. 340 ; to turn.  
 toukers, ii. 285 ; a class of dyers.  
 tray, i. 322 ; to betray.  
 tray, i. 72, ii. 125 ; grief, sorrow.  
 traylid, i. 376 ; trellis-worked (?).  
 traine, i. 322 ; they betray.  
 trais, i. 79 ; betray.  
 traiste, i. 68 ; to trust.  
 traitorie, ii. 28 ; treason.  
 trantes, i. 265 ; tricks, stratagems.  
 travayle, i. 218 ; to labour.  
 travailen, i. 335 ; laboured.  
 traveile, i. 371 ; to labour.  
 travell, ii. 23 ; labour.  
 travell, ii. 27 ; to labour.  
 trefte, i. 376.  
 treget, i. 79 ; deceit, imposition.  
 tremelyng, ii. 276 ; trembling.  
 trentall, ii. 21, trentel, 81 ; a service of thirty masses for the dead.  
 trost, i. 79 ; trust.  
 tretes, i. 307 ; treats (?).  
 trey, i. 72 ; vexation.  
 triacle, i. 388 ; a remedy, medicine.  
 trifflour, i. 397 ; a trifler (?).  
 tristi, i. 385 ; trusty.  
 tristith, i. 404 ; trust.  
 trompes, i. 87 ; trumpets.  
 troper, ii. 43 ; one of the service books, the *troparius*.  
 trouble, ii. 131 ; troubled, disturbed.  
 trougt, ii. 163, 195 ; truth.  
 trowist, ii. 68 ; believest thou.  
 trowyth, i. 271 ; truth.  
 trumpe, i. 69 ; a trumpet.  
 trumpe, i. 70 ; to blow the trumpet.  
 trusse, i. 264, 326 ; to pack up and depart, to pack off.  
 turbit, ii. 173.

turmentour, i. 397 ; an executioner.  
 twen, ii. 214 ; between.  
 twye, tvey, ii. 42 ; two.  
 twynned, i. 404 ; parted, separated.  
 twynte, i. 395 ; a jot.

## U.

uch, i. 216 ; each.  
 umset, i. 77 ; surrounded.  
 umstride, i. 68 ; to encircle with the legs.  
 inability, ii. 134 ; inability, incapacity.  
 unboxom, ii. 42 ; disobedient.  
 uncod, i. 364 ; unknown.  
 underfongen, ii. 11 ; undertaken.  
 underlaide, ii. 254 ; to lay under foot, to tread down.  
 underminyn, ii. 84 ; undermine.  
 undernome, ii. 22 ; to take up, to take to task.  
 undernomen, ii. 85 ; examined, accused.  
 understont, i. 327 ; understands.  
 unfraught, ii. 191 ; want of freight.  
 unhale, i. 74 ; diseased.  
 unhold, i. 317 ; faithless.  
 unkyndly, ii. 244 ; unnatural, contrary to the nature or profession of any one.  
 unkunning, ii. 36 ; want of knowledge. Used as an adjective on the next page.  
 unmightie, ii. 37 ; wanting power.  
 unnothe, i. 215 ; hardly.  
 unpower, ii. 36 ; want of power.



unsekyrnesse, ii. 242; insecurity, uncertainty.

unsele, i. 85; unfortunate.

unsewyr, ii. 241; insecure, uncertain.

unsiker, ii. 78; unsure.

unwamenesse, ii. 190; want of caution, imprudence.

up-so-down, ii. 217, 236; upsid-down. This latter is apparently only a corruption of the older phrase.

ur, i. 215; our.

urniall, i. 313.

uttero, i. 403; further out.

utterne, ii. 175; they utter.

utterwarde, ii. 157; externally.

uvel, i. 225; evil.

#### V.

vailable, ii. 8; profitable.

vaire, i. 265; a sort of fur.

vantith, ii. 249; boasts, vaunts.

varioure, ii. 132; a warrior.

vauwarde, ii. 57; the van of an army.

venemed, ii. 244; poisoned.

venerye, ii. 186; game, animals which were hunted.

vongeable, i. 328; revengeful.

venym, ii. 74; poison.

venyrsyne, ii. 267.

verrei, ii. 65; true.

verrie, ii. 167; for *werrie*, make war.

viierge, ii. 270; virgin.

vylis, ii. 249.

vys, i. 278; vice.

voyd, ii. 287; avoid.

vöidli, ii. 108; vainly.

#### W.

wadmole, ii. 160; a coarse woollen cloth.

waffore, ii. 174; a wasp (?).

waginge, ii. 50; wagging, turning round.

wayke, i. 264; weak.

waykyer, ii. 276; the weaker.

waylyth, ii. 284; availoth.

waynyth, ii. 227; think, suppose (?).

wait, i. 60; to await (?).

wayt, ii. 127; watch.

waite, i. 371, 372; to watch, to consider or think on, to pay attention to.

waited, ii. 10; watched, served.

wayve, i. 378; to remove (their fears).

wake, ii. 276; to awake.

wakkin, i. 72, 86; to awaken.

waleway, i. 48; alas!

wall, i. 312; a well.

walmed, i. 397; properly boiled up, agitated.

waltrid, i. 390; waltered.

walwed, i. 374; wallowed.

wane, i. 65; plenty, frequency.

waniand, i. 70, 84, 87; the wane of the moon.

wan, i. 264, 377; won, redeemed.

wapin, i. 71; a weapon.

wapind, i. 67; armed, provided with weapons.

war, i. 59; were.

ware, i. 277. Perhaps *on ware* should be printed *onware*, in the sense of unawares.

ware, i. 275; to beware.

- wared, ii. 244 ; expended.  
 waened, ii. 192 ; warned.  
 warie, i. 399 ; to curse.  
 warned, i. 404 ; forbade. warned,  
 ii. 4 ; refused.  
 wast, ii. 244 ; ruined.  
 wastable, ii. 173 ; subject to waste.  
 wate, i. 268 ; know.  
 wate, ii. 153 ; to watch.  
 wattis, i. 414 ; men of importance.  
 waves, i. 216 ; waves.  
 wawlis, ii. 109 ; perhaps for waves.  
 waxen, i. 268 ; grown.  
 waxus, i. 365 ; waxes, grows.  
 weddis, i. 408 ; pledges.  
 wede, i. 71, 85 ; apparel, dress.  
 wede, i. 269 ; to go mad.  
 wedores, ii. 44 ; has perhaps here  
 the senso of tempests.  
 wedir, i. 387 ; weather.  
 wede, i. 397 ; dress.  
 weel, ii. 17 ; know.  
 wegges, ii. 171 ; wedges.  
 weie, ii. 6 ; weighed.  
 weythe, ii. 286 ; weight.  
 weldo, i. 306 ; to govern, to wield.  
 welders, ii. 78 ; possessors.  
 wele, i. 63 ; weal, prosperity.  
 wele, i. 62 ; well.  
 weleaway, ii. 112 ; an exclamation  
 of lamentation.  
 weleful, i. 81 ; prosperous.  
 wely, i. 267 ; prosperous, in good  
 condition.  
 welldith, i. 407 ; possesseth.  
 welle, i. 218 ; a fountain.  
 wenon, i. 267 ; suppose, think.  
 wened, i. 64 ; though, expected.  
 wenyngo, ii. 166 ; supposing.  
 went, i. 271 ; gone.  
 weole, i. 250 ; weal, prosperity.  
 weor, i. 218 ; were.  
 wopeand, i. 82 ; weeping.  
 were, ii. 44 ; to defend, to protect.  
 were, i. 59 ; to make war.  
 were, i. 77, 86 ; war ; *were man*, a  
 man of war.  
 were, i. 215 ; to wear.  
 weyrne, ii. 152 ; were.  
 wermode, ii. 52 ; wormwood.  
 werned, ii. 5 ; refused.  
 werre, ii. 194 ; spring, for *verre*.  
 werred, ii. 189 ; expended.  
 weirid, i. 369 ; made war.  
 werryng, ii. 183 ; making war.  
 wenoles, ii. 203 ; without war.  
 werryours, ii. 183 ; warriors.  
 werroure, ii. 199 ; a warrior.  
 weseth, ii. 53 ; screameth (?).  
 wesshe, i. 387 ; to wash.  
 weton, i. 329 ; they know.  
 wex, ii. 163 ; wax.  
 wexyng, ii. 143 ; growing.  
 whore, i. 387 ; were.  
 whete-yere, ii. 223 ; the wheaten.  
 white, ii. 148 ; blame.  
 whote, i. 89 ; knowest.  
 wlate, i. 337 ; to loathe.  
 wlysp, i. 185 ; to lisp.  
 wy, i. 407 ; a man.  
 wickott, i. 404 ; the gate.  
 wiel, ii. 7 ; well.  
 wyenges, i. 269 ; wings.  
 wyght, i. 407 ; creature, wight.  
 wight, i. 69, 85 ; active, nimble.  
 wyghte, ii. 241 ; white.  
 wyghtly, i. 268 ; nimbly, quickly.  
 wiht, i. 250 ; a creature.  
 wyle, i. 369 ; while.  
 wylo, i. 273 ; will.  
 wylla, i. 386 ; wiles, tricks.  
 willerdome, ii. 247 ; wilfulness (?).



- wilne, i. 306 ; to wish, to desire.  
 wyne, i. 266 ; to gain access to.  
 wynt, i. 216 ; wind.  
 wirche, ii. 4 ; to work, wirching,  
 il. 184 ; working.  
 wyrfolk, ii. 285 ; workmen, work-  
 folk (?).  
 wyrkkyd, ii. 284 ; worked.  
 wyrlynge, ii. 187 ;  
 wysely, ii. 183 ; prudent.  
 wisith, ii. 226 ; shows, points out.  
 wisse, i. 310 ; warn.  
 wissen, i. 370 ; to teach, to warn.  
 wisen, i. 322 ; they knew.  
 wit, i. 70 ; to know.  
 wite, ii. 148 ; wyte, ii. 208 ; blame.  
 wyth, i. 364 ; for *wight*, active.  
 withholde, ii. 244 ; defended, pro-  
 tected against.  
 wythoutene, ii. 202 ; without (the  
 "prep.).  
 withsay, i. 321 ; to deny.  
 wytte, i. 377 ; to blame, to lay to  
 one's blame.  
 witterly, i. 370, ii. 82 ; truly, cer-  
 tainly.  
 woday, i. 48 ; a day of woe (?).  
 wode, i. 74, ii. 167 ; mad, furious.  
 wolde, i. 218 ; to hold (?).  
 wolle, i. 273 ; wool. wollys, ii. 283 ;  
 wools.  
 woltow, ii. 148 ; for *wilt thou*.  
 wombis, i. 391 ; bellies.  
 won, ii. 87 ; wone, ii. 196 ; custom.  
 wonand, i. 74 ; dwelling, residing.  
 wonde, i. 84 ; stop, stay.  
 wonde, i. 216. If this be the correct  
 reading, it may mean a club.  
 wonder, i. 250 ; wonderful.  
 wonder, i. 251 ; wonderfully.  
 wonon, i. 77 ; won.  
 wones, i. 266 ; dwellings, residence.  
 woneth, i. 377 ; dwell.  
 woning, i. 66, 89 ; dwelling, resi-  
 dence.  
 wonne, ii. 224 ; one.  
 women, i. 267 ; to dwell. woune,  
 i. 388.  
 wonnen, i. 71 ; won, gained.  
 wonnynges, i. 270 ; dwelling places.  
 woo, i. 364 ; sorrow, sorrowful.  
 wood, i. 312 ; mad.  
 woode, ii. 180 ; wood.  
 woodnesse, ii. 55 ; madness.  
 woost, ii. 101 ; knowest.  
 worth, i. 62 ; ii. 249 ; be, become.  
 worthli, i. 71 ; worthy.  
 wost, i. 370 ; knew.  
 woves, i. 390 ; waves.  
 woves, ii. 244 ; walls, more espe-  
 cially the walls of houses.  
 wox, i. 251 ; waxed, grew.  
 wrake, i. 252, 375 ; ii. 53 ; wrack,  
 ii. 213 ; ruin, destruction, ven-  
 geance.  
 wrall, i. 314 ;  
 wreche, ii. 227 ; wieke, i. 89 ; re-  
 venge.  
 wrenchis, ii. 48 ; stratagems, frauds.  
 wrye, i. 384 ; go aside.  
 wrynkele, ii. 45.  
 writhyn, ii. 90 ; to twist, wriggle.  
 writte, i. 370 ; a letter.  
 wro, i. 305 ; a corner.  
 wroken, i. 61 ; revenged.  
 wrote, i. 73 ; to root up, to over-  
 throw.  
 wrowght, ii. 205 ; made, created.  
 wullus, i. 412 ; wools.  
 wun, i. 79 ; won.  
 wust, i. 337 ; protected (?).

## Y.

Y, *passim*; I.

y, i. 365; high (?).

y, i. 276; they.

yafe, i. 324; gave.

yall, i. 315, 345; to yell.

yarne, i. 387; to desire eagerly.

yates, i. 305; gates.

yeve, ii. 25; to give.

yblowe, ii. 245; blown.

ycharchid, i. 403; charged.

ychone, i. 267; everyone.

yconyd, ii. 286; coined.

ydemed, i. 403; judged.

ydo, i. 391; done.

ydowntid, i. 375; feared.

yef, i. 333; give.

yests, ii. 27; gifts.

yemo, i. 378; to guide or rule.

yerles, ii. 197; curls.

yever, ii. 25; a giver.

yleyned, i. 371; feigned.

yfourned, ii. 43; informed.

ygen, i. 385; gone.

ygrave, i. 375; engraved, *sculptured*.

yheeded, i. 380; horned, headed.

yhelid, i. 402; covered, roofed.

yhotte, i. 403; bidden.

ykende, i. 319; known.

ykep, i. 365; kept.

yoveeth, ii. 24; giveth.

ylafte, i. 413; left.

ylan3te, i. 309, 409; caught.

ylyste, i. 373; listed, taken.

yloke, i. 375; locked.

yluggyd, i. 409; pulled or lugged about.

ymagynyng, ii. 270; plotting.

ympo, i. 218; a sprout, a young sprig, a graft.

ymprise, ii. 152.

ymummyd, i. 410; compelled to keep silence (?).

ynned, i. 398; harvested, brought in.

ynnere, i. 401; further in.

ynowe, i. 386; enough.

yois, i. 272; pleasure, enjoyment.

yoven, ii. 140; given.

ypynned, i. 388; fledged, penned.

ypassid, i. 381; past.

yrent, i. 311; torn.

ysoupid, i. 414; supped.

ytakyn, i. 387; taken, caught.

ytemprid, i. 374; mixed, tempered.

ytoion, i. 366; torn.

ywys, i. 365; truly, surely.

yworewid, i. 395; worried.

ywounded, i. 403; wrapped, enveloped.

ywr3wte, ii. 284; made.

## INDEX.

## INDEX.

### A.

- Aile, John of, i. 71.  
 Albemarle, the earl of Rutland made duke of, i. 461.  
 Aldgate, London, attacked unsuccessfully by the followers of the bastard of Fauconberg, ii. 278.  
 Angelyn, Girard or Gerald, one of the commanders in the army sent to support Peter the Cruel, i. 106.  
 Anne of Bohemia, her marriage with Richard II. i. 458.  
     description of her, i. 286.  
 Armagh, Richard Fitz-Ralph, archbishop of, i. 259, 269.  
 Artois, Robert of, i. 2.  
     his vow, i. 8.  
 Arundel, Richard Fitz-Alan, earl of, beheaded, i. 364, 392, 427, 430.  
     Thomas Fitz-Alan, earl of, restored, i. 446.  
     William Fitz-Alan, earl of, ii. 223.  
 Asaph, Thomas, bishop of, ii. 233.  
 Aston, Sir John, one of the commanders in Calais in 1436, ii. 153.  
 Audenham, d', i. 95.  
 Azincourt, battle of, i. 123, 127.

### B.

- Badding, John, i. 71.  
 Badges, signs, &c. :  
     ape, the duke of Suffolk, ii. 222, 224.  
     bear, the earl of Warwick, i. 364, 392, 419; ii. 222.

### Badges, signs, &c.—*cont.*

- boar, Edward III., i. 27, 28, 30, *et passim*.  
 boar, the earl of Devon, ii. 223.  
 boar, the earl of Oxford, i. 420.  
 bull, Edward III., i. 137.  
 cat, the duke of Buckingham, ii. 222.  
 chough, Trevilian, ii. 223.  
 cook, Edward the Black Prince, i. 203, 204.  
 colt, Thomas Fitz-Alan, i. 392.  
 conduit, lord Norris, ii. 222.  
 cresset, the earl of Exeter, ii. 221.  
 dog, Talbot earl of Shrewsbury, ii. 222, 224.  
 eagle, Edward III., i. 41, 46.  
 eagle, duke of Lancaster, i. 364, 380.  
 eagle, king Henry VI., ii. 223.  
 falcon, the duke of Lancaster, i. 389.  
 falcon, Richard duke of York, ii. 223.  
 feather and crown, the earl marshal, i. 419.  
 fetterlocks, the prior of St. John's, ii. 223.  
 fisher, lord Fauconberg, ii. 222.  
 fox, the duke of Suffolk, ii. 221.  
 greyhound, the Beauforts, i. 386.\*  
 horse, the earl of Arundel, i. 364, 392, 419.  
 leopard, Edward III., i. 27, 31, 89.  
 lily, the king of France, i. 89.  
 lily, Daniel, ii. 222.  
 lion, Philippe king of France, i. 41.  
 mill-sail, lord Willoughby, ii. 222.  
 portcullis, the earl of Somerset, ii. 221.  
 "roze," the duke of Bedford, ii. 221.  
 sun, king Richard II., i. 419.

- Badges, signs, &c.—*cont.*  
 swan, Thomas of Woodstock, duke of Gloucester, i. 362, 392, 419.  
 swan, Humphrey Plantagenet duke of Gloucester, ii. 221.  
 water-bouget, lord Bouchier, ii. 223.  
 white hart, the earl of Arundel, ii. 223.  
 white lion, the duke of Norfolk, ii. 222.  
 wheatear, the earl of Exeter, ii. 223.  
 wine bottle, ———; ii. 223.
- Bagot, Sir William, i. 363, 367, 450, 462.
- Baleares, islands, derivation of the name, i. 107.
- Balle, John, the insurgent in the reign of Richard II., i. 231, 235.
- Balliol, Edward, i. 83.  
 obtains the crown of Scotland, i. 142, 454.  
 his government, i. 178.  
 John de, king of Scotland, i. 454.
- Bannockburn, battle of, i. 61, 132.
- Barnet, master Richard, ii. 177.  
 battle of, ii. 274, 275.
- Beauchamp, John lord, beheaded, i. 423.  
 Richard, i. 364.
- Beaufort, Cardinal, the Label of English Policy addressed to him, ii. 157, 205.  
 his death, ii. 221.
- Beaumont, John de, i. 17, 20, 221.  
 John lord, lord constable of England, ii. 225.
- Berwick taken by the Scots, i. 176, 177.  
 recovered, i. 178.  
 taken by the Scots and recovered, i. 457.  
 taken and recovered again, i. 458.
- Bedford, John Plantagenet duke of, regent of France, ii. 132.  
 his victory at sea, ii. 199.  
 his death, ii. 221.
- Bishopsgate, London, ii. 278.
- Blois, Charles of, i. 150, 163, 176, 178.
- Bohemia, king of, i. 18, 78, 456.  
 killed in the battle of Crecy, i. 36, 139, 167.  
 its articles of commerce, ii. 171.
- Bolingbroke Castle, the birthplace of Henry IV., i. 99.
- Botiler, killed in the battle of Sluys, i. 456.
- Bourbon, duke of, made prisoner at Azincourt, ii. 126.
- Bouchier, Henry lord, ii. 223.  
 Sir William, ii. 126.
- Brabant, its articles of commerce, ii. 180.
- Biambel, Nicholas, lord mayor of London, hanged, i. 423.
- Bridlington, John of, his prophecies, and account of him, i. 123.
- Bristol, a trade with Iceland established there at the beginning of the reign of Henry VI., ii. 191.
- Brittany, the wars of, i. 150.  
 its articles of commerce, ii. 164.  
 celebrated for its rovers or pirates, *ib.*
- Bruce, Robert, i. 47.  
 David, king of Scotland, taken prisoner at Neville's Cross, i. 41, 46, 83, 86, 167, 456.  
 disgraceful anecdote of his infancy, i. 46.  
 his scandalous life, i. 141, 143.  
 obtains peace with England, i. 188.
- Bruges, the "staple" of Flanders, ii. 160.
- Buckingham, Thomas of Woodstock made earl of, i. 457.  
 his expedition into France, *ib.*  
 accompanies his brother to Scotland, i. 458.  
 Humphrey de Stafford duke of, ii. 222.
- Burgundy, Philip duke of, absent from the battle of Azincourt, ii. 124.  
 John duke of, murdered by the dauphin, ii. 134, 149.  
 Philip duke of, supports the English title to France, ii. 136.  
 song against him on his defection from the English alliance, ii. 148.  
 his relations with the king of Scotland, ii. 150.  
 his expedition against Calais, ii. 152, 170.
- Burley, Richard de, i. 109.  
 Simon de, beheaded, i. 422, 460,

Bury St. Edmund's, prior of, slain by the insurgents, *temp.* Richard II., i. 458.  
 Bushey, Sir John, i. 363, 367, 388, 436, 444, 462.

## C.

- Caen taken by the English, i. 155.  
 Calais, siege of, by Edward III., i. 80, 158, 159, 221, 456; ii. 198.  
   feeling of the French in regard to the English occupation, i. 301.  
   siege of, by the duke of Burgundy, ii. 151, 198.  
   relieved by the duke of Gloucester, ii. 156, 170.  
   the emperor Sigismund's opinion of its importance, ii. 158.  
   on the necessity of securing it, ii. 192.  
 Calot or Calot, Laurence, author of a treatise on the English title to the crown of France, ii. 133, 138, 139.  
 Caltrapla, baron of, i. 121.  
 Calverley, Hugh de, i. 107, 118, 121, 457.  
 Camois, lord, one of the commanders at Calais in 1436, ii. 153.  
 Canterbury, archbishop of, Simon de Sudbury, slain by the Kentish insurgents, i. 225, 457.  
   poem on that event, i. 227.  
 Henry Chicheley, officiated at the coronation of Henry VI., ii. 147.  
 Thomas de Arundel deposed and banished by Richard II., i. 425, 427, 434.  
   restored, i. 446.  
   returns with the duke of Lancaster to England, i. 462.  
 Thomas Bourchier, archbishop of, ii. 255.  
 Capet, Hughes, legends relating to him, i. 33.  
 Carlisle, Nicholas Close, bishop of, ii. 234.  
 Cavendish, Sir John, chief justice, slain by the insurgents under Richard II., i. 457.  
 Chandos, John, i. 95, 106, 118.  
 Charles, king of France, i. 35.  
 Charles VI., king of France, his acknowledgment of the English title, ii. 136.  
   his death, ii. 138.  
 Charles VII., king of France, ii. 130.  
 Cheap (Chenpside), i. 290, 398.  
 Cherbourg, bought of the king of Navarre, i. 457.  
 Chester, love of king Richard II. for, i. 461.  
 Chester, William Boothe, bishop of, songs against him, ii. 225, 232.  
 Cheviot Hills, peculiarities of the, i. 188.  
 Chichester, bishop of, flies into exile, i. 421.  
 Christopher, the, captured by the French, i. 65.  
 Cirencester, insurrection against Henry IV. suppressed at, i. 451.  
 Clarence, Lionel duke of, son of Edward III., i. 25.  
   George Plantagenet, duke of, reconciled with his brother Edward IV., ii. 273.  
   enters London with his brother after the battle of Barnet, ii. 281.  
 Clement, pope, his partiality to the French, i. 155, 164, 221.  
 Clifford, i. 134.  
 Clifford, Lord, ii. 255.  
 Clinton, Sir William, i. 71.  
 Clovis, king of France, i. 32.  
 Cobham, John lord, imprisoned by Richard II., i. 425, 433.  
   recalled from exile, i. 446.  
 Copland, John, captures king David Bruce at Neville's Cross, i. 46, 85, 158.  
 Cosington, Stephen de, i. 106, 118.  
 Cotteswold, the wool trade connected with this district, ii. 174, 177.  
 Council of London in 1382, Latin song on the, i. 253.



Cresoy, battle of, i. 36, 52, 77, 156, 157, 221, 456.

Crophorne, an opponent of the Wycliffites, i. 261.

Crusade, one contemplated, i. 183.

## D.

Daniel, ii. 222, 229, 234.

David, king of Scotland. *See* Bruce.

Derby, Henry Plantagenet, earl of, i. 10, 15, 151.

Henry Plantagenet, earl of, afterwards Henry IV., i. 419.

banished by king Richard II, i. 437, 440, 441.

made duke of Hereford, i. 461.

Deschamps, Eustace, his poem on the truce of 1394, i. 300.

Despencer, Thomas lord, his death, i. 451. made earl of Gloucester, i. 461.

Despenser, Hugh de, father and son, i. 133, 134, 135, 136.

Devon, Thomas Courtenay, earl of, ii. 223.

Doncaster, John of, his bravery in the siege of Guisnes, i. 90.

Dorset, John Beaufort, marquis of, i. 386.

Douglas, earl of, killed at Otterburn, i. 460.

Douglas, William, i. 49, 50.

Dover, its importance, ii. 158.

Dublin, duke of. *See* Vere.

Dudley, John de Sutton, baron of, a commander in Calais, ii. 153.

one of the court party, ii. 234.

Dunbar, George earl of, i. 460.

Dundee, i. 80.

Dymok, Philip, champion at the coronation of Henry VI., ii. 147.

## E.

Earthquake of 1832, i. 250, 253, 254.

Easterlings (people of the Hanse Towns), their articles of commerce, ii. 169.

Edgar, king, his policy for the protection of England within and without, ii. 193-198.

Edward II, king of England, his character, i. 131.

the place and time of his birth, i. 132.

his disastrous wars with the Scots, i. 132.

scandalous story relating to his birth, i. 133.

his death, i. 136.

Edward III., vows to make war on France, i. 6, 7.

expedition to Flanders, i. 24.

his virtues enumerated, i. 39, 40.

born at Windsor, i. 40.

his expeditions to Brabant, i. 63, 66, 455.

his sons, i. 96.

his character, i. 99.

place and date of his birth, i. 135.

how he obtained the kingdom, i. 135, 136.

character of, i. 137, et seq.

his Scottish wars, i. 141.

his sister married to David king of Scotland, i. 141, 142.

his claims to the crown of France discussed, i. 144, et seq.

his first expedition to France, i. 147.

second expedition to France, i. 154.

his last expedition to France, i. 179.

English song on his death, i. 215.

Latin poem on the same subject, i. 219.

his piety, i. 220.

his accession to the throne, i. 454.

his death, i. 457.

his policy towards Brittany, ii. 165.

his care to be master of the sea, ii. 198.

Edward the Black Prince, his expedition to Spain, i. 94, 97, 456.

Edward the Black Prince—*cont.*  
 his conduct in the battle of Najara,  
 i. 114.  
 victor at Poitiers, i. 174, 156.  
 lamentation for, i. 220.  
 born, i. 455.  
 his death, i. 456.  
 Edward IV., king of England, ii. 257.  
 succeeds his father as duke of York,  
 and marches against the Lancas-  
 trians, ii. 263; and defeats them, 264,  
 his claims to the crown, ii. 264, 265.  
 praise of his government, ii. 265, 269.  
 poem on his return from Flanders and  
 recovery of the throne, ii. 271.  
 his triumphal entry into London after  
 the battle of Barnet, ii. 279.  
 Egremont, Thomas Percy lord, ii. 255.  
 Elizabeth, queen of Edward IV., her re-  
 ception of her husband after his  
 victory at Barnet, ii. 281.  
 Elmham, Thomas of, account of him, ii. 118.  
 Enrique, don, king of Castile, i. 101, 121.  
 Erghom, John, i. 128.  
 Erpingham, Thomas, i. 126, 462.  
 Essex, Henry Bouchier, earl of, ii. 278.  
 Exeter, the earl of Huntingdon, made duke  
 of, i. 461.  
 John Holland, duke of, his death, ii.  
 221, 223.

## F.

Falkirk, battle of, i. 141.  
 Fauconberg, William Neville lord, ii. 222.  
 the bastard of, his attack on Lon-  
 don, ii. 277.  
 Fauquemont, Jean de, i. 19.  
 Fay, Godemars de, i. 14.  
 Felton, William de, i. 110.  
 Ferrières, the baron de, slain at Najara, i.  
 115.  
 Ferrybridge, battle of, ii. 264.  
 Flanders, insurrection of the Flemings,  
 i. 150.  
 their character, i. 205.  
 its articles of commerce, ii. 160.

Flanders, Louis count of, i. 15.  
 slain at Crecy, i. 157.  
 count of, refuses king Edward's daugh-  
 ter, i. 161.  
 Flemings, fought against the English at  
 Azincourt, ii. 127.  
 their contempt of the English, ii. 159.  
 Fleur-de-lis of France, legend of them, ii.  
 142.  
 Florentines, their articles of commerce, ii.  
 172.  
 Foix, the count de, i. 104.  
 France, arms of, assumed by Philippe de  
 Valois, i. 26.  
 invective against, *ib.*  
 epigram on the assumption of the  
 arms of, by Henry VI., ii. 130.  
 metrical declaration of the English  
 claims to the crown of, 131.  
 French, character of the, i. 153, 173, 174.  
 their sufferings under their king John,  
 i. 173, 175.  
 assist the Scots, i. 459.  
 dispute between the Englishman and  
 the Frenchman, i. 91.  
 verses against the English, and reply,  
 ii. 127.  
 Friars, the mendicants, their character, i.  
 255.  
 friars minors, i. 256, 268.  
 the grey friars, or Franciscans, i. 256.  
 pled friars, i. 262.  
 song against the friars, i. 263.  
 their conduct and opinions discussed  
 popularly, ii. 16-111.  
 satire on them, ii. 249.  
 the Augustine friars, in London, i. 430.

## G.

Garter, order of the, established, i. 150.  
 Gaunt, John of, duke of Lancaster, i. 97.  
 Gaveston, Peter de, i. 133.

- Genoese, their articles of commerce, ii. 172.  
 Gloucester, Thomas of Woodstock, duke of, murdered, i. 363, 392, 461.  
   arrested at Plessey and murdered at Calais, i. 427, 428, 429.  
   Thomas of Woodstock made duke of, i. 459.  
   Humphrey Plantagenet, duke of, at Azincourt, ii. 125.  
   rescued Calais, ii. 156, 170.  
   his expedition into Flanders, ii. 168.  
   his death, ii. 221, 224, 268.  
   Richard Plantagenet, duke of, ii. 280.  
   Eleanor, duchess of, ballad on her condemnation and penance, ii. 205.  
 Gloucester, Hugh de Audley, earl of, i. 71.  
 Gloucester, lord Despenser made earl of, i. 461.  
 Gloucester, abbot of, ii. 232.  
 Godefricus, i. 39.  
 Gold procured from Ireland, ii. 187.  
 Gower, John, poems by him, i. 346, 356, 360, 417 ; ii. 1, 4.  
 Goydoun, an opponent of the Wyellfites, i. 260.  
 Greene, Sir Henry, i. 363, 388, 436, 444, 462.  
 Groine, the, i. 112.  
 Guesclin, Bertrand du, i. 95, 121.  
 Guisnes taken by Edward III., i. 89.  
 Guiney, Matthew de, i. 107.
- II.
- Hainault, its articles of commerce, ii. 181.  
 Hales, Sir Robert, slaughtered in Jack Straw's rebellion, i. 226, 457.  
 Halidon Hill, battle of, i. 41, 58, 143, 221, 455.  
 Hastings, Ralph de, i. 110.  
 Helmebrigge, an active man among the grey friars, i. 256.
- Henry IV., King of England, elected, 447 ; and crowned, 448.  
   poems by Gower addressed to him, ii. 1, 4.  
   Elmham's poem on his death, ii. 118.  
   his death in the Bethlehem chamber at Westminster, i. 122.  
   branded as an usurper, i. 267.  
   *See* Derby, Hereford, Lancaster.  
 Henry V., created prince of Wales, i. 449.  
   Elmham's poem addressed to him, ii. 118.  
   his father's advice to the prince, ii. 120.  
   his expedition into France, ii. 123.  
   Latin verses on his death, ii. 129.  
   his great ships, and care of the sea, ii. 199.  
   his resolution to enforce his title to France, ii. 214.  
   his character by a Yorkist, ii. 268.  
 Henry VI., king of England, his marriage, ii. 136.  
   Tydgate's roundel on him, ii. 140.  
   poem on his coronation, ii. 141.  
   description of his coronation, ii. 146.  
   Latin verses addressed to him, ii. 218.  
   his party defeated by the Yorkists, ii. 265.  
   his miserable government, ii. 268.  
   captured by Edward IV., ii. 274.  
 Henry the bastard, king of Castile, i. 94.  
   *See* Enrique.  
 Hereford, Humphrey de Bohun, earl of, i. 123, 197.  
   Henry, earl of Derby, made duke of, i. 461.  
   accuses the duke of Norfolk of treason, and is banished, i. 461.  
   returns to England, i. 462.  
   afterwards Henry IV.  
 Hereford, Reginald Baker, bishop of, ii. 232.  
 Hereford, Nicholas, a leader of the Wyellfite party, i. 260, 262, 263.  
 Herminiae, count of, i. 107, 113.  
 Heron, the vows of the, i. 1.

Holderness, Edward IV. lands there, his reception, ii. 272.  
 Holland (John de Holland, earl of Huntingdon), rises against Henry IV., i. 451.  
 Hospitallers, master of the, slain at Creoy, i. 157.  
 Humphrey Plantagenet, son of Thomas, duke of Gloucester, imprisoned in Ireland, i. 304.  
     his death, i. 446, 447.  
 Hungary, its articles of commerce, ii. 171.  
 Hungerford, Robert lord, his opinion of the Libel of English Policy, ii. 205.  
 Huntingdon, Guichard de Angoulême made earl of, i. 457.  
     John de Holland, earl of, made duke of Exeter, i. 461.  
     John Holland, earl of, present at Azincourt, ii. 125.  
     at the coronation of Henry VI., ii. 147.

## I.

Iceland, its trade chiefly in stockfish, ii. 191.  
 Ireland, duke of. *See* Vere.  
 Ireland, expeditions of Richard II. to, i. 443, 460, 462.  
     its products, and its importance, ii. 185-190.  
 Isabella, queen of Edward II., i. 34, 136.  
 Isabella of France, queen of Richard II., brought to England and crowned, i. 460.

## J.

James I., king of Scotland, his relations with the duke of Burgundy, ii. 150.  
 John, king of France, i. 75, 76, 77.  
     ascends the throne, i. 108, 109.  
     taken prisoner at Poitiers, i. 177.  
 Judges, six appointed by Edward III., i. 187.

## K.

Keightley, Sir Richard, slain at Azincourt, ii. 126.  
 Kent, Thomas Holland, earl of, beheaded at Chrochester, i. 461.  
     made duke of Surrey, i. 461.  
 King's evil, Philippe of Valois not able to cure it, i. 32.  
 Knollis, Robert, i. 95, 108, 457.  
 Kyiet, Hugh, commands the French at the battle of the Sluys, i. 70.

## L.

Lancaster, Thomas duke of, i. 132.  
     rebelled against the king, i. 133.  
     his death, 134.  
 Lancaster, Henry Plantagenet, duke of, i. 71.  
     the second Henry Plantagenet, duke of, i. 95, 163.  
     his death, i. 182, 217.  
     John of Gaunt, duke of, i. 97, 99, 100, 106, 108, 110, 113, 118, 120, 437.  
     his expedition to Scotland, i. 458.  
     his expedition to Spain, i. 459.  
     his death, i. 442, 461.  
     Henry Plantagenet, duke of, i. 365, 366, 367, 380.  
     returns to England to assume the crown, i. 438, 442, 462.  
     *See* Henry IV., king of England.  
 Latimer, killed in the battle of Sluys, i. 456.  
 Liart, Walter. *See* Norwich, bishop of.  
 Libel of English Policy, ii. 157.  
     a second "libel" on the same subject, ii. 282.  
 Lidford, the law of, i. 399.  
 Lincoln, earl of, one of the titles of the duke of Lancaster, i. 99.

Lollards, poem against them, i. 231.  
 poem in their defence, i. 253.  
 Gower's account of them, i. 347.  
 Latin verses for and against them, ii. 123.  
 hostility to them, ii. 143.  
 English ballad against them, 243.  
 Lombards, Edward III.'s statute concerning them, ii. 167.  
 their behaviour, ii. 184, 185.  
 London, fidelity of the citizens to king Henry IV., i. 451.  
 attacked by the bastard of Fauconberg, ii. 277.  
 Louis of Bavaria, the emperor, i. 63.  
 Louis, king of France, i. 35.  
 Ludgate, pageantry at, i. 293.  
 Lusheburnes (Luxemburg), money brought from Flanders, i. 140.  
 Lydgate, John, his poem on the English title to the crown of France, ii. 131.  
 his poems on the prospect of peace, ii. 209.  
 and on the truce of 1444, ii. 215.  
 Lyons, Hankin, the pirate, ii. 183.

## M.

Maidstone, Richard of, account of him, i. 282.  
 Majoren, the king of, i. 107.  
 March, Roger de Mortimer, earl of, his death, i. 182.  
 March, Edmund de Mortimer, earl of, accompanies Richard II. to Ireland, i. 460.  
 Margaret, queen of Henry VI., her character, ii. 268.  
 Marshal, Thomas de Mowbray, earl. *See* Norfolk, duke of  
 Marton (Merton?), John de, i. 97.  
 Mauny, Walter de, i. 13, 71.  
 Menteith, i. 50.

Mertoun, Dr., an opponent of the Wyllifites, i. 261.  
 Minot, Laurence, his songs on the wars of Edward III., i. 58.  
 Molines, lord, ii. 234.  
 Money, alterations in, in the reign of Edward III., i. 139.  
 false, i. 140.  
 Monks, the Benedictines, i. 258, 334.  
 Montagu, John Nevill, marquis of, opposed to Edward IV., ii. 272.  
 slain at Barnet field, ii. 276.  
 Montford, count of Brittany, i. 150.  
 Monthermer, Thomas de, killed at the battle of the Sluys, i. 455.  
 Morlay, Sir Robert de, i. 70.  
 Mortaign, earl of, ii. 153, 155.  
 Mortimer, Roger de, his character and death, i. 139, 140.  
 Mortimers, rise against Edward II. in Shropshire, i. 133.  
 Mortimer's Cross, battle of, ii. 269.

## N.

Najara, battle of, i. 95, 113, 114, 456.  
 Navarre, king of, i. 108.  
 taken prisoner, i. 110.  
 Neville's Cross, battle of, i. 40, 41, 44, 52, 83, 157, 158, 221, 456.  
 Noble, the English coin, description of it, ii. 169.  
 Norfolk, the countess of, made duchess of, i. 461.  
 Thomas de Mowbray, duke of, i. 390, 419, 461.  
 John de Mowbray, second duke of, officiated as lord marshal at the coronation of Henry VI., ii. 147.  
 John de Mowbray, third duke of, ii. 222.  
 Norreis, ii. 222.

Northampton, William de Bohun, earl of,  
i. 71.  
his death, i. 182.  
Northampton, battle of, ii. 269.  
Northbury, John, i. 462.  
Northumberland, Henry de Percy, earl of,  
i. 419, 457.  
condemned for the loss of Berwick,  
i. 458.  
joins the duke of Lancaster, i. 462.  
Henry Percy, second earl of, slain at  
St. Alban's, ii. 258.  
Henry Percy, third earl of, ii. 254.  
Norwich, Henry Spenser, bishop of, his  
crusade against the heretics of  
Flanders, i. 459.  
Walter Liart [or Hart], bishop of,  
ii. 233.  
Nottingham, Thomas de Mowbray made  
earl of, i. 457.  
accompanies Richard II. to Ireland,  
i. 460.

## O.

Oil, the holy, not furnished for the coro-  
nation of Philippe of Valois, i. 32.  
Oldcastle, Sir John, the Lollard, ii. 213.  
O'Neill, i. 50.  
Orleans, duke of, made prisoner at Azin-  
court, ii. 126.  
Ormond, James Butler, earl of, his opinion  
on the conquest of Ireland, ii. 189.  
Otterburn, battle of, i. 460.  
Oxford, Robert de Vere, earl of, his defeat  
and flight, i. 420. *See* Vere.  
Richard de Vere, earl of, engaged at  
Azincourt, ii. 125.

## P.

Paris, the Porte de l'Enfer, there, i. 212.  
Paul's, St., cathedral, in London, i. 292,  
293.  
Palaces, list of the royal, ii. 78.  
Pembroke, William Herbert, earl of, ii. 280.  
Penda, i. 98.  
Pepin, king, i. 34.  
Percy, Henry lord, i. 45, 158, 178. *See*  
Northumberland.  
Henry, junr., and Ralph, taken by  
the Scots at Otterburn, i. 460.  
Thomas, i. 457.  
made earl of Westmoreland, 461.  
Perrers, Alice, the mistress of Edward III.,  
proscribed, i. 457.  
Pestilence, the great, i. 170.  
the second, i. 180, 181.  
in reign of Richard II., i. 252, 253,  
279.  
Peter the Cruel, king of Spain, i. 94, 95,  
101, 107, 110.  
Peterborough, Walter of, his poem on the  
expedition of the Black Prince into  
Spain, i. 97.  
mentioned, i. 122.  
Philippa of Hainault, queen of Edward III.,  
i. 18.  
her vow, i. 23.  
her marriage, i. 455.  
Philippe le Bel, king of France, legend  
relating to him, i. 207.  
Philippe de Valois, king of France, his  
treatment of Robert of Artois, i. 3.  
abused, i. 26, 27, 38.  
incapable of curing the king's evil,  
i. 32.  
defeated at Crecy, i. 157, 221.  
made a threat of relieving Calais, i. 166.  
his death, i. 168.  
Plots, why the Scots were so called, i. 51.  
Ploughman, complaint of the, i. 300.  
Poitiers, battle of, i. 169, 176, 456.  
Pole, William atte, i. 147.  
Pomèdes, the sire de, i. 104.



Portugal, its articles of commerce, ii. 162.  
 Prussia, its articles of commerce, ii. 169.  
 171.  
 Purveyors, statute against the, i. 222.  
 Pynson, Pety, the pirate, ii. 183.

## R.

Ratclif, Sir John, lieutenant-governor of  
 Calais, ii. 153.  
 Reading, abbot of, ii. 233.  
 Repingdon, Philip, a supporter of the Wy-  
 cliffites, i. 262, 263.  
 Relics, given to the religious houses in  
 London by Edward III., i. 220.  
 Richard II., king of England, i. 219.  
     accession and coronation, i. 457.  
     his reconciliation with the Londoners,  
     and solemn entry into the city, i. 282.  
     poem by Gower on him, i. 360.  
     English song on his ministers, i. 363.  
     poem on his deposition, i. 368.  
     his errors, i. 418.  
     agrees with the three great chiefs and  
     calls a parliament, i. 422.  
     his proceedings against the three lords,  
     i. 425-436.  
     his blank charters, i. 439, 461.  
     his last expedition to Ireland, i. 443, 462.  
     returns to Wales, i. 444, 462; and sur-  
     renders to the duke of Lancaster,  
     i. 445,  
     carried to London, and deposed, i. 446,  
     447.  
     his death, i. 452, 462.  
     his expedition into Scotland, i. 459.  
     his first expedition to Ireland, i. 460.  
     his extortions, i. 461.  
     praise of his government by a later  
     Yorkist writer, ii. 267.  
 Richard of Maidstone. *See* Maidstone.

Rivers, Anthony Widville, earl, ii. 278.  
 Robert of Artois, ii. 2.  
 Rochelle, La, battle of, i. 164.  
 Rochester, abbot of, ii. 233.  
 Roland, one of the douze pairs of Charle-  
 magne, i. 105.  
 Roncevalles, battle of, i. 105.  
 Ros, Thomas, baron de, ii. 234.  
 Rouen, recovered by the French, ii. 221.  
 Round table, festival of the, i. 150.  
 Russell, one of the creatures of Richard II.,  
 i. 462.  
 Rutland, earl of, accompanies Richard II.  
 to Ireland, i. 460.  
 made duke of Albemarle, 461.

## S.

Saint Alban's, abbot of, ii. 233.  
     first battle of, ii. 258.  
     second battle of, ii. 261.  
 Saint David's, John Delamere, bishop of,  
 ii. 234.  
 St. John's, prior of, ii. 223.  
 St. Malo, a great harbour of pirates, ii.  
 164, 166.  
 St. Michel, Mont, in Brittany, a harbour  
 of pirates, ii. 166.  
 Saint Paul's, procession to, in 1458, ii. 254.  
 Salic law of French succession, legends  
 relating to its origin, i. 33, 207.  
     the subject discussed, i. 144, et seq.  
 Salisbury, William de Montacute, earl of,  
 i. 10, 11:  
     John de Montacute, earl of, beheaded  
     at Cirencester, i. 451.  
     Thomas de Montacute, earl of,  
     officiated at the coronation of  
     Henry VI., ii. 147.  
 Richard Neville, earl of, ii. 224, 254.  
 Richard Beauchamp, bishop of, ii.  
 292.

- Salvador, San, town of, surrenders to Peter the Cruel, i. 109.
- Sancho, illegitimate son of Alphonso, king of Castile, i. 101, 121.
- Savoy palace burnt by the Kentish insurgents, i. 226.
- Say, John, ii. 229, 234.
- Saye, James Fienes, lord, his unpopularity, ii. 230, 234.
- Sourborough, its trade with Iceland, ii. 191.
- Scotland, its articles of commerce, ii. 168.
- Scots, their evil qualities, i. 42.  
infest the English borders in the reign of Edward II., 132.
- Scrope, Sir William, earl of Wiltshire, i. 367, 388, 436, 444, 461, 462.
- Ships built for Henry V. at Southampton, ii. 199.
- Sigismund, emperor of Germany, ii. 143.  
his visit to England, and opinion of the importance of Calais, ii. 158, 192.
- Sluys, battle of, i. 35, 70, 118, 456; ii. 199.
- Somerset, the earl of, made marquis of, i. 461.  
Edmund Beaufort, earl of, in disgrace, ii. 221.  
one of the leaders of the court party, ii. 234.  
Henry Beaufort, duke of, ii. 254.  
slain at St. Alban's, ii. 258, 259.
- Southampton, attacked by the French, i. 64.
- Southwark, i. 288.
- Spain, its articles of commerce, ii. 160.
- Spaniards attack the English coast and are defeated by Edward III., i. 222.
- Stafford, Humphrey, earl of, officiated at the coronation of Henry VI., ii. 147.
- Stanbury, friar, ii. 233.
- Stokes, an opponent of the Wycliffites, i. 261.
- Straw, Jack, poem on his rebellion, i. 224.  
names of the most active insurgents, i. 230.  
his insurrection, i. 458.
- Suffolk, Michael de la Pole, earl of, i. 270.  
flies into exile, i. 421, 460.  
made earl of, i. 459.  
Michael de la Pole, third earl of, slain at Azincourt, ii. 126.  
William de la Pole, duke of, ii. 222.  
arrested, ii. 224.  
the popular feeling against him, ii. 228.  
accused of selling Normandy to the French, ii. 230.  
verses against him, ii. 231.  
ballad on his death, ii. 232.
- Surrey, the earl of Kent, made duke of, i. 461.
- Swyn. *See* Slays.

## T.

- Tails, the English reproached with having, i. 177.
- Talbot, John, earl of Shrewsbury, ii. 222, 224.
- Tello, illegitimate son of Alphonso, king of Castile, i. 101, 121, 122.
- Templars, an allusion to their offences, i. 267.
- Temple Bar, i. 264.
- Tirel, Hugh, governor of the Isle of Wight, i. 457.
- Tournay, siege of, i. 72.
- Tower Hill, abbot of, ii. 233.
- Towton, battle of, ii. 264.
- Trades, the, of London in the reign of Richard II., i. 284, 285.
- Tressilian, Sir Robert, chief judge of the king's bench, hanged, i. 423, 460.
- Trevilian, ii. 223, 227, 234.

Trois, treaty of, ii. 136.  
 Truce of 1347, poem on, i. 53; truce with  
 France in 1394, i. 300; in 1444, ii.  
 215.

## U.

Ufford, Sir Thomas, i. 95.

## V.

Vannes, siege of, i. 150.  
 Venetians, their articles of commerce, ii.  
 172.  
 Vere, Robert de, duke of Ireland, i. 270,  
 367, 420, 459.  
 Verneuil, battle of, ii. 132.  
 Vienne, Sir John de, governor of Calais, i.  
 83.  
 sent to resist the Scots, i. 459.

## W.

Wakefield, battle of, ii. 257, 260.  
 Waleri, St., battle of, 456.  
 Wales, needful to be held in subjection, ii.  
 190.  
 Walsingham, John, the author of an alliterative poem against the Lollards, ii. 114.  
 Watworth, Sir William, lord mayor of London, i. 227, 228.  
 Warbuldon (Warburton?), Sir Jeffrey, one of the commanders in Calais in 1436, ii. 153.  
 Warwick, Thomas de Beauchamp, earl of, banished to the Isle of Man, i. 364,

Warwick, Thomas de Beauchamp—*cont.*  
 imprisoned, i. 428.  
 banished, i. 431.  
 set at liberty, i. 446.  
 employed Lydgate to write on the English title to France, ii. 131, 132, 139.  
 bore the king's train at his coronation, ii. 146.  
 Richard Neville, first earl of, ii. 222.  
 Richard Neville, earl of, the king-maker, ii. 254.  
 a great supporter of Edward IV., 270.  
 opposed to Edward IV., 272.  
 slain in the battle of Barnet, 276.  
 Wells, John, an enemy of the Wycliffites, i. 260.  
 Westminster, abbot of, ii. 233.  
 Westminster Hall, i. 297.  
 Westmoreland, Sir Ralph de Neville made earl of, i. 461.  
 joins the duke of Lancaster, i. 462.  
 Whappelode, an opponent of the Wycliffites, i. 261.  
 Whethamsted, John de, his poems on the wars of the Roses, ii. 258.  
 Whittington, Richard, the merchant of London, ii. 178.  
 Wight, Isle of, taken by the French, i. 457.  
 Willoughby, Robert lord, ii. 222.  
 Wiltshire, Sir William Scrope made earl of, i. 461. *See* Scrope.  
 Winchester, William de Wainfleet, bishop of, ii. 255.  
 Windsor, William, i. 457.  
 Worcester, Sir Thomas Percy made earl of, i. 461.  
 Worcester, John Carpenter, bishop of, ii. 233.  
 Wycliffe, John, i. 235, 258, 259, 260, 458; ii. 45, 52, 53, 107.

## Y.

- York, Edmund Plantagenet made duke of,  
i. 459.  
Edward Plantagenet duke of, slain at  
Azincourt, ii. 125.  
Richard duke of, retires to Ireland, ii.  
223.  
reconciled with the court, ii. 254.  
epitaph on him, ii. 256.  
York, archbishops of :  
William de la Zouche, i. 158.  
Alexander de Neville, flies into exile,  
i. 421, 460.

York, archbishops of—*cont.*

- Richard Serpe, poem on his execu-  
tion, ii. 114.  
his death lamented, 267.  
John Kemp, cardinal, ii. 233.

## Z.

- Zealand, its articles of commerce, ii. 180.  
Zouche, William de la, archbishop of York,  
i. 158.

LONDON ;  
Printed by GEORGE E. LYNE and WILLIAM SPOTTISWOOD,  
Printers to the Queen's most Excellent Majesty.  
*For Her Majesty's Stationery Office.*

## LIST OF WORKS

PUBLISHED

By the late Record and State Paper Commissioners,  
or under the Direction of the Right Hon. the  
Master of the Rolls, which may be had of  
Messrs. Longman and Co.

---

### PUBLIC RECORDS AND STATE PAPERS.

---

ROFULORUM ORIGINALIUM IN CURIA SCACCARI ABBREVIATIO. Henry  
III.—Edward III. *Edited by* HENRY PLAYFORD, Esq. 2 vols.  
folio (1805—1810). *Price*, boards, 12s. 6d. each, or 25s.

CALENDARIVM INQUISITIONVM POST MORTEM SIVE ESCAETARVM.  
Henry III.—Richard III. *Edited by* JOHN CALLEY AND J.  
BAYLEY, Esqrs. 4 vols. folio (1806—1808 ; 1821—1828), boards:  
vols. 2 and 3, separately, *price*, boards, each 21s.; vol. 4, boards,  
24s.

LIBRORVM MANVSRIPTORVM BIBLIOTHECÆ HARLEIANÆ CATALOGVS.  
Vol. 4. *Edited by* The Rev. T. H. HORNE, (1812) folio, boards,  
*Price* 18s.

ABBREVIATIO PLACITORVM, Richard I.—Edward II. *Edited by* The  
Right Hon. GEORGE ROSE, AND W. ILLINGWORTH, Esq. 1 vol.  
folio (1811), boards. *Price* 18s.

LIBRI CENSUALIS vocati DOMESDAY-BOOK, INDICES. *Edited by* Sir  
HENRY ELLIS. Small folio (1816), boards (Domesday-Book,  
vol. 3). *Price* 21s.

LIBRI CENSUALIS vocati DOMESDAY, ADDITAMENTA EX CODIC. ANTI-  
QUISS. *Edited by* Sir HENRY ELLIS. Small folio (1816), boards  
(Domesday-Book, vol. 4). *Price* 21s.



STATUTES OF THE REALM, in very large folio. Vols. 1 to 11 (except vols. 5 and 6), including 2 vols. of Indices (1810—1828). *Edited by Sir T. E. TOMLINS, JOHN RAITHBY, JOHN CALEY, and WM. ELLIOTT, Esqrs. Price 81s. 6d. each.*

\* \* The Alphabetical and Chronological Indices may be had separately, *price 30s. each.*

VALOR ECCLESIASTICUS, temp. Henry VIII., Auctoritate Regia institutus. *Edited by JOHN CALEY, Esq., and the Rev. JOSEPH HUNTER. Vols. 4 to 6, folio (1810, &c.), boards. Price 25s. each.*

\* \* The Introduction is also published in 8vo., cloth. *Price 2s. 6d.*

ROTULI SCOTIÆ IN TURRI LONDINENSIS ET IN DOMO CAPITULARI WESTMONASTERIENSIS ASSERVATI. 19 Edward I.—Henry VIII. *Edited by DAVID MACPHERSON, JOHN CALEY, and W. ILLINGWORTH, Esqrs., and the Rev. T. H. HORNE. 2 vols. folio (1814—1819), boards. Price 42s.*

“FÆDERA, CONVENTIONES, LITTERÆ,” &c. ; or, Rymer’s Fœdera, A.D. 1066—1391. New Edition, Vol. 2, Part 2, and Vol. 3, Parts 1 and 2, folio (1821—1830). *Edited by JOHN CALEY and FRED. HOLBROOKE, Esqrs. Price 21s. each Part.*

DUCATUS LANCASTRIÆ CALENDARIUM INQUISITIONUM POST MORTEM, &c. Part 3, Ducatus Lancastriæ. . Calendar to the Pleadings, &c. Henry VII.—Ph. and M. ; and Calendar to Pleadings, 1—13 Elizabeth. Part 4, Calendar to Pleadings to end of Elizabeth. *Edited by R. J. HARPER, JOHN CALEY, and WM. MINCHIN, Esqrs. Part 3 (or Vol. 2) (1827—1834), price 31s. 6d. ; and Part 4 (or Vol. 3), boards, folio, price 21s.*

CALENDARS OF THE PROCEEDINGS IN CHANCERY IN THE REIGN OF QUEEN ELIZABETH, to which are prefixed examples of earlier proceedings in that Court from Richard II. to Elizabeth, from the originals in the Tower. *Edited by JOHN BAYLEY, Esq. Vols. 2 and 3 (1830—1832), boards, each, folio, price 21s.*

PARLIAMENTARY WRITS AND WRITS OF MILITARY SUMMONS, together with the Records and Muniments relating to the Suit and Service due and performed to the King’s High Court of Parliament and the Councils of the Realm. Edward I., II. *Edited by Sir FRANCIS PALGRAVE. (1830—1834). Vol. 2, Division 1, Edward II., 21s. ; Vol. 2, Division 2, 21s. ; Vol. 2, Division 3, folio, boards, price 42s.*

ROTULI LITTERARUM CLAUSARUM IN TURRI LONDINENSIS ASSERVATI. 2 vols. folio (1833—1844). The first volume commences A.D. 1204 to 1224. The second volume 1224—1227. *Edited by THOMAS DUFFUS HARDY, Esq. Together, price 81s. cloth ; or the volumes may be had separately. Vol. 1, price 63s. cloth ; Vol. 2, cloth, price 18s.*

THE GREAT ROLLS OF THE PIPE FOR THE SECOND, THIRD, AND FOURTH YEARS OF THE REIGN OF KING HENRY THE SECOND, 1155—1158. *Edited by the Rev. JOSEPH HUNTER.* 1 vol. royal 8vo. (1844), cloth. *Price* 4s. 6d.

THE GREAT ROLL OF THE PIPE FOR THE FIRST YEAR OF THE REIGN OF KING RICHARD THE FIRST, 1189—1190. *Edited by the Rev. JOSEPH HUNTER.* 1 vol. royal 8vo. (1844), cloth. *Price* 6s.

PROCEEDINGS AND ORDINANCES OF THE PRIVY COUNCIL OF ENGLAND, commencing 10 Richard II.—33 Henry VIII. *Edited by Sir N. HARRIS NICOLAS.* 7 vols. royal 8vo. (1834—1837), cloth 98s.; or any of the volumes may be had separately, cloth. *Price* 14s. each.

ROTULI LITTERARUM PATENTIUM IN TURRI LONDINENSI ASSERVATI, A.D. 1201 to 1216. *Edited by THOMAS DUFFUS HARDY, Esq.* 1 vol. folio (1835), cloth. *Price* 31s. 6d.

\* \* The Introduction is also published in 8vo., cloth. *Price* 9s.

ROTULI CURIE REGIS. Rolls and Records of the Court held before the King's Justiciars or Justices. 6 Richard I.—1 John. *Edited by Sir FRANCIS PALGRAVE.* 2 vols. royal 8vo. (1835), cloth. *Price* 28s.

ROTULI NORMANNIE IN TURRI LONDINENSI ASSERVATI, A.D. 1200—1205. Also from 1417 to 1418. *Edited by THOMAS DUFFUS HARDY, Esq.* 1 vol. royal 8vo. (1835), cloth. *Price* 12s. 6d.

ROTULI DE OBLATIS ET FINIBUS IN TURRI LONDINENSI ASSERVATI, tempore Regis Johannis. *Edited by THOMAS DUFFUS HARDY, Esq.* 1 vol. royal 8vo. (1835), cloth. *Price* 18s.

EXCERPTA IN ROTULIS FINIUM IN TURRI LONDINENSI ASSERVATIS. Henry III., 1216—1272. *Edited by CHARLES ROBERTS, Esq.* 2 vols. royal 8vo. (1835, 1836), cloth, *price* 32s.; or the volumes may be had separately, Vol. 1, *price* 14s.; Vol. 2, cloth, *price* 18s.

FINES SIVE PEDES FINIUM SIVE FINALES CONCORDIE IN CURIA DOMINI REGIS. 7 Richard I.—16 John (1195—1214). *Edited by the Rev. JOSEPH HUNTER.* In Counties. 2 vols. royal 8vo. (1835—1844), together, cloth, *price* 11s.; or the volumes may be had separately, Vol. 1, *price* 8s. 6d.; Vol. 2, cloth, *price* 2s. 6d.

ANCIENT KALENDARS AND INVENTORIES (THE) OF THE TREASURY OF HIS MAJESTY'S EXCHEQUER; together with Documents illustrating the History of that Repository. *Edited by Sir FRANCIS PALGRAVE.* 3 vols. royal 8vo. (1836), cloth. *Price* 42s.

DOCUMENTS AND RECORDS illustrating the History of Scotland, and the Transactions between the Crowns of Scotland and England; preserved in the Treasury of Her Majesty's Exchequer. *Edited by Sir FRANCIS PALGRAVE.* 1 vol. royal 8vo. (1837), cloth. *Price* 18s.

ROTULI CHARTARUM IN TURRI LONDINENSI ASSERVATI, A.D. 1199—1216. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. folio (1837), cloth. *Price* 30s.

REGISTRUM vulgariter nuncupatum "The Record of Caernarvon," a codice MS. Harleiano, 696, descriptum. *Edited by* Sir HENRY ELLIS. 1 vol. folio (1838), cloth. *Price* 31s. 6d.

ANCIENT LAWS AND INSTITUTES OF ENGLAND; comprising Laws enacted under the Anglo-Saxon Kings, from Æthelbirt to Cnut, with an English Translation of the Saxon; the Laws called Edward the Confessor's; the Laws of William the Conqueror, and those ascribed to Henry the First; also, Monumenta Ecclesiastica Anglicana, from the 7th to the 10th century; and the Ancient Latin Version of the Anglo-Saxon Laws; with a compendious Glossary, &c. *Edited by* BENJAMIN THORPE, Esq. 1 vol. folio (1840), cloth. *Price* 40s.

— 2 vols. royal 8vo. cloth. *Price* 30s.

ANCIENT LAWS AND INSTITUTES OF WALES; comprising Laws supposed to be enacted by Howel the Good; modified by subsequent Regulations under the Native Princes, prior to the Conquest by Edward the First; and anomalous Laws, consisting principally of Institutions which, by the Statute of Ruddlan, were admitted to continue in force. With an English Translation of the Welsh Text. To which are added a few Latin Transcripts, containing Digests of the Welsh Laws, principally of the Dinotian Code. With Indices and Glossary. *Edited by* ANCURIN OWEN, Esq. 1 vol. folio (1841), cloth. *Price* 41s.

— 2 vols. royal 8vo. cloth. *Price* 36s.

ROTULI DE LIBERATIS AC DE MISERIS ET PRESTITIIS, Regnante Johanne. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. royal 8vo. (1844), cloth. *Price* 6s.

DOCUMENTS ILLUSTRATIVE OF ENGLISH HISTORY in the 13th and 14th centuries, selected from the Records in the Exchequer. *Edited by* HENRY COLLE, Esq. 1 vol. sep. folio (1844), cloth. *Price* 45s. 6d.

MODUS TENENDI PARLIAMENTUM. An Ancient Treatise on the Mode of holding the Parliament in England. *Edited by* THOMAS DUFFUS HARDY, Esq. 1 vol. 8vo. (1846), cloth. *Price* 2s. 6d.

REPORTS OF THE PROCEEDINGS OF THE RECORD COMMISSIONERS, 1800 to 1819, 2 vols., folio, boards. *Price* 5l. 5s. From 1819 to 1831 their proceedings have not been printed. A third volume of Reports of their Proceedings, 1831 to 1837, folio, boards, 8s. 3 vols. together, boards. *Price* 5l. 13s.

THE ACTS OF THE PARLIAMENTS OF SCOTLAND. 11 vols. folio (1814–1844). Vol. I. *Edited by* THOMAS THOMSON and COSMO INNES, Esqrs. *Price* 42s.

\* \* Also, Vols. 4, 7, 8, 9, 10, 11, 10s. 6d. each Vol.

THE ACTS OF THE LORDS OF COUNCIL IN CIVIL CAUSES. A.D. 1478–1495. *Edited by* THOMAS THOMSON, Esq. Folio (1839). *Price* 10s. 6d.

THE ACTS OF THE LORDS AUDITORS OF CAUSES AND COMPLAINTS. A.D. 1466–1494. *Edited by* THOMAS THOMSON, Esq. Folio (1839). *Price* 10s. 6d.

REGISTRUM MAGNI SIGILLI REGUM SCOTORUM in Archivis Publicis asservatum. A.D. 1306–1424. *Edited by* THOMAS THOMSON, Esq. Folio (1814). *Price* 15s.

ISSUE ROLL OF THOMAS DE BRANTINGHAM, Bishop of Exeter, Lord High Treasurer of England, containing Payments out of His Majesty's Revenue, 44 Edward III., 1370. *Edited by* FREDERICK DEVON, Esq. 1 vol. 4to. (1835), cloth. *Price* 35s.

— Royal 8vo. cloth. *Price* 25s.

ISSUES OF THE EXCHEQUER, containing similar matter to the above, temp. Jac. I., extracted from the Pell Records. *Edited by* FREDERICK DEVON, Esq. 1 vol. 4to. (1836), cloth. *Price* 30s.

— Royal 8vo. cloth. *Price* 21s.

ISSUES OF THE EXCHEQUER, containing like matter to the above, extracted from the Pell Records; Henry III. to Henry VI. inclusive. *Edited by* FREDERICK DEVON, Esq. 1 vol. 4to. (1837), cloth. *Price* 40s.

— Royal 8vo. cloth. *Price* 30s.

LIBER MUNERUM PUBLICORUM HIBERNIÆ, ab an. 1152 usque ad 1827; or, The Establishments of Ireland from the 19th of King Stephen to the 7th of George IV., during a period of 675 years; being the Report of Rowley Lascelles, of the Middle Temple, Barrister-at-Law. Extracted from the Records and other authorities, by Special Command, pursuant to an Address, an. 1810, of the Commons of the United Kingdom. With Introductory Observations by F. S. THOMAS, Esq. (1852.) 2 vols. folio. *Price* 42s.

NOTES OF MATERIALS FOR THE HISTORY OF PUBLIC DEPARTMENTS. By F. S. THOMAS, Esq. Demy folio (1846). *Price* 10s.

HANDBOOK TO THE PUBLIC RECORDS. By F. S. THOMAS, Esq. Royal 8vo. (1853.) *Price* 12s.



STATE PAPERS DURING THE REIGN OF HENRY THE EIGHTH. 11 vols. 4to. (1830—1852) completing the work in its present form, with Indices of Persons and Places to the whole. *Price 5l. 15s. 6d.*

Vol. I. contains Domestic Correspondence.

Vols. II. & III.—Correspondence relating to Ireland.

Vols. IV. & V.—Correspondence relating to Scotland.

Vols. VI. to XI.—Correspondence between England and Foreign Courts.

\* \* Any Volume may be purchased separately, *price 10s. 6d.*

MONUMENTA HISTORICA BRITANNICA, or, Materials for the History of Britain from the earliest period. Vol. 1, extending to the Norman Conquest. Prepared, and illustrated with Notes, by the late HENRY PETRIE, Esq., F.S.A., Keeper of the Records in the Tower of London, assisted by the Rev. JOHN SHARPE, Rector of Castle Eaton, Wilts. Finally completed for publication, and with an Introduction, by THOMAS DUFFUS HARDY, Esq., Assistant Keeper of Records. (Printed by command of Her Majesty.) Folio (1848). *Price 42s.*

HISTORICAL NOTES RELATIVE TO THE HISTORY OF ENGLAND; embracing the Period from the Accession of King Henry VIII. to the Death of Queen Anne inclusive (1509 to 1714). Designed as a Book of instant Reference for the purpose of ascertaining the Dates of Events mentioned in History and in Manuscripts. The Name of every Person and Event mentioned in History within the above period is placed in Alphabetical and Chronological Order, and the Authority from whence taken is given in each case, whether from Printed History or from Manuscripts. By F. S. THOMAS, Esq., Secretary of the Public Record Office. 3 vols. 8vo. (1856.) *Price 40s.*

## CALENDARS OF STATE PAPERS.

[IMPERIAL 8vo. *Price 15s. each Volume.*]

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGNS OF EDWARD VI., MARY, ELIZABETH, 1547-1580, preserved in the State Paper Department of Her Majesty's Public Record Office. *Edited by* ROBERT LEMON, Esq., F.S.A. 1856.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF JAMES I., preserved in the State Paper Department of Her Majesty's Public Record Office. *Edited by* MARY ANNE EVERETT GREEN. 1857-1859.

Vol. I.—1603-1610.

Vol. II.—1611-1618.

Vol. III.—1619-1623.

Vol. IV.—1623-1625, with Addenda.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES I., preserved in the State Paper Department of Her Majesty's Public Record Office. *Edited by* JOHN BRUCE, Esq., V.P.S.A. 1858-1859.

Vol. I.—1625-1626.

Vol. II.—1627-1628.

Vol. III.—1628-1629.

Vol. IV.—1629-1631.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF CHARLES II., preserved in the State Paper Department of Her Majesty's Public Record Office. *Edited by* MARY ANNE EVERETT GREEN. 1860.

Vol. I.—1660-1661.

Vol. II.—1661-1662.

CALENDAR OF STATE PAPERS relating to SCOTLAND, preserved in the State Paper Department of Her Majesty's Public Record Office. *Edited by* MARKHAM JOHN THORPE, Esq., of St. Edmund Hall, Oxford. 1858.

Vol. I., the Scottish Series, of the Reigns of Henry VIII., Edward VI., Mary, Elizabeth, 1509-1589.

Vol. II., the Scottish Series, of the Reign of Queen Elizabeth, 1589-1603; an Appendix to the Scottish Series; 1543-1592; and the State Papers relating to Mary Queen of Scots during her Detention in England, 1568-1587.

CALENDAR OF STATE PAPERS relating to IRELAND, 1509-1573, preserved in the State Paper Department of Her Majesty's Public Record Office. *Edited by* H. C. HAMILTON, Esq. 1860. Vol. I.



CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in the  
State Paper Department of Her Majesty's Public Record Office.  
*Edited by* W. NOËL SAINSBURY, Esq. 1860.  
Vol. I.—1574–1660.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF  
EDWARD VI. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn,  
Barrister-at-Law, and Correspondant du Comité Impérial des  
Travaux Historiques et des Sociétés Savants de France. 1861.

*In the Press.*

CALENDAR OF STATE PAPERS RELATING TO IRELAND, preserved in  
the State Paper Department of Her Majesty's Public Record Office.  
*Edited by* H. O. HAMILTON, Esq. Vol. II.

CALENDAR OF STATE PAPERS OF THE REIGN OF HENRY VIII.  
*Edited by* the Rev. J. S. BREWER, M.A., Professor of English  
Literature, King's College, London, and Reader at the Rolls.

CALENDAR OF STATE PAPERS, COLONIAL SERIES, preserved in the  
State Paper Department of Her Majesty's Public Record Office.  
*Edited by* W. NOËL SAINSBURY, Esq. Vol. II.

CALENDAR OF STATE PAPERS, FOREIGN SERIES, OF THE REIGN OF  
MARY. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn,  
Barrister-at-Law, and Correspondant du Comité Impérial des  
Travaux Historiques et des Sociétés Savants de France.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF  
CHARLES I., preserved in the State Paper Department of Her  
Majesty's Public Record Office. *Edited by* JOHN BRUCE, Esq.,  
V.P.S.A. Vol. V.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF  
CHARLES II., preserved in the State Paper Department of Her  
Majesty's Public Record Office. *Edited by* MARY ANNE EVERETT  
GREEN. Vol. III.

CALENDAR OF STATE PAPERS, DOMESTIC SERIES, OF THE REIGN OF  
ELIZABETH, preserved in the State Paper Department of Her  
Majesty's Public Record Office. *Edited by* ROBERT LEMON, Esq.,  
F.S.A.

---

THE CHRONICLES AND MEMORIALS OF GREAT BRITAIN  
AND IRELAND DURING THE MIDDLE AGES.

[ROYAL 8vo. Price 8s. 6d. each Volume.]

1. THE CHRONICLE OF ENGLAND, by JOHN CAPGRAVE. *Edited by* the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford.
2. CHRONICON MONASTERII DE ABINGDON. Vols. I. and II. *Edited by* the Rev. J. STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard.
3. LIVES OF EDWARD THE CONFESSOR. I.—La Estoire de Saint Aedward le Rei. II.—Vita Beati Edvardi Regis et Confessoris. III.—Vita Ædunardi Regis qui apud Westmonasterium requiescit. *Edited by* H. R. LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge.
4. MONUMENTA FRANCISCANA; scilicet, I.—Thomas de Eccleston de Adventu Fratrum Minorum in Angliam. II.—Adæ de Marisco Epistolæ. III.—Registrum Fratrum Minorum Londoniæ. *Edited by* the Rev. J. S. BREWER, M.A., Professor of English Literature, King's College, London, and Reader at the Rolls.
5. FASCICULI ZIZANIORUM MAGISTRI JOHANNIS WYCLIF CUM TRITICO. Ascribed to THOMAS NETTER, of WALDEN, Provincial of the Carmelite Order in England, and Confessor to King Henry the Fifth. *Edited by* the Rev. W. W. SHIRLEY, M.A., Tutor and late Fellow of Wadham College, Oxford.
6. THE BUIK OF THE CRONICLIS OF SCOTLAND; or, A Metrical Version of the History of Hector Boece; by WILLIAM STEWART. Vols. I., II., and III. *Edited by* W. B. TURNBULL, Esq., of Lincoln's Inn, Barrister-at-Law.
7. JOHANNIS CAPGRAVE LIBER DE ILLUSTRIBUS HENRICIS. *Edited by* the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford.
8. HISTORIA MONASTERII S. AUGUSTINI CANTUARIENSIS, by THOMAS OF ELMHAM, formerly Monk and Treasurer of that Foundation. *Edited by* C. HARDWICK, M.A., Fellow of St. Catharine's Hall, and Christian Advocate in the University of Cambridge.
9. EULOGIUM (HISTORIARUM SIVE TEMPORIS), Chronicon ab Orbe condito usque ad Annum Domini 1366; a Monacho quodam Malmesburiensi compositum. Vols. I. and II. *Edited by* F. S. HAYDON, Esq., B.A.

VOL. II.

10. MEMORIALS OF KING HENRY THE SEVENTH: Bernardi Andreæ Tholosatis de Vita Regis Henrici Septimi Historia; necnon alia quædam ad eundem Regem spectantia. *Edited by* J. GAIRDNER, Esq.
11. MEMORIALS OF HENRY THE FIFTH. I.—Vita Henrici Quinti, Roberto Redmanno auctore. II.—Versus Rhythmici in laudem Regis Henrici Quinti. III.—Elmhami Liber Metricus de Henrico V. *Edited by* C. A. COLE, Esq.
12. MONIMENTA GILDHALLÆ LONDONIENSIS; Liber Albus, Liber Custumarum, et Liber Horn, in archivis Gildhallæ asservati. Vol. I., Liber Albus. Vol. II. (in Two Parts), Liber Custumarum. *Edited by* H. T. RILEY, Esq., M.A., Barrister-at-Law.
13. CHRONICA JOHANNIS DE OXENEDES. *Edited by* Sir H. ELLIS, K.H.
14. A COLLECTION OF POLITICAL POEMS FROM THE ACCESSION OF EDWARD III. TO THE REIGN OF HENRY VIII. Vols. I. and II. *Edited by* T. WRIGHT, Esq., M.A.
15. The "OPUS TERTIUM" and "OPUS MINUS" of ROGER BACON. *Edited by* the Rev. J. S. BREWER, M.A., Professor of English Literature, King's College, London, and Reader at the Rolls.
16. BARTHOLOMÆI DE COTTON, MONACHI NORWICENSIS, HISTORIA ANGLICANA (A.D. 449—1298). *Edited by* H. R. Luard, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge.
17. The BRUT Y TYWYSOGION, or, The Chronicle of the Princes of Wales. *Edited by* the Rev. J. WILLIAMS AB ITHEL.
18. A COLLECTION OF ROYAL AND HISTORICAL LETTERS DURING THE REIGN OF HENRY IV. Vol. I. *Edited by* the Rev. F. C. HINGLSTON, M.A., of Exeter College, Oxford.
19. THE REPRESSOR OF OVER MUCH BLAMING OF THE CLERGY. By REGINALD PECKOCK, sometime Bishop of Chichester. Vols. I. and II. *Edited by* C. BADINGTON, B.D., Fellow of St. John's College, Cambridge.
20. THE ANNALES CAMBRIÆ. *Edited by* the Rev. J. WILLIAMS AB ITHEL.
21. THE WORKS OF GIRALDUS CAMBRENSIS. Vol. I. *Edited by* the Rev. J. S. BREWER, M.A., Professor of English Literature, King's College, London, and Reader at the Rolls.
22. LETTERS AND PAPERS ILLUSTRATIVE OF THE WARS OF THE ENGLISH IN FRANCE DURING THE REIGN OF HENRY THE SIXTH, KING OF ENGLAND. Vol. I. *Edited by* the Rev. J. STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard.
23. THE ANGLO-SAXON CHRONICLE, ACCORDING TO THE SEVERAL ORIGINAL AUTHORITIES. Vol. I., Original Texts. Vol. II., Translation. *Edited by* B. THORPE, Esq., Member of the Royal Academy of Sciences at Munich, and of the Society of Netherlandish Literature at Leyden.

*In the Press.*

RICARDI DE CIRENCESTRIA SPECULUM HISTORIALE DE GESTIS REGUM ANGLIÆ. (A.D. 447—1066.) *Edited by* J. E. B. MAYOR, M.A., Fellow and Assistant Tutor of St. John's College, Cambridge.

LE LIVRE DE REIS DE BRITTANIE. *Edited by* J. GLOVER, M.A., Chaplain of Trinity College, Cambridge.

RECUEIL DES CRONQUES ET ANCIENNES ISTORIES DE LA GRANT BRETAGNE A PRESENT NOMME ENGLETERRE, par JEHAN DE WAURIN. *Edited by* W. HARDY, Esq.

THE WARS OF THE DANES IN IRELAND: written in the Irish language. *Edited by* the Rev. Dr. TODD, Librarian of the University of Dublin.

A COLLECTION OF SAGAS AND OTHER HISTORICAL DOCUMENTS relating to the Settlements and Descents of the Northmen on the British Isles. *Edited by* GEORGE W. DASENT, Esq., D.C.L. Oxon.

A COLLECTION OF ROYAL AND HISTORICAL LETTERS DURING THE REIGN OF HENRY IV. Vol. II. *Edited by* the Rev. F. C. HINGESTON, M.A., of Exeter College, Oxford.

LETTERS AND PAPERS OF THE REIGNS OF RICHARD III. AND HENRY VII. *Edited by* JAMES GAIRDNER, Esq.

MUNIMENTA GILDHALLÆ LONDONIENSIS; Liber Albus, Liber Custumarum, et Liber Horn, in archivis Gildhallæ asservati. Vol. III. Translations from the Anglo-Norman portions of the Liber Albus; Appendix; Glossaries; and Index. *Edited by* H. T. RILEY, Esq., M.A., Barrister-at-Law.

EULOGIUM (HISTORIARUM SIVE TEMPORIS), Chronicon ab Orbe condito usque ad Annum Domini 1366; a Monacho quodam Malnesbiriensi exaratum. Vol. III. *Edited by* F. S. HAYDON, Esq., B.A.

LETTERS AND TREATISES OF BISHOP GROSSETESTE, illustrative of the Social Condition of his Time. *Edited by* the Rev. H. R. LUARD, M.A., Fellow and Assistant Tutor of Trinity College, Cambridge.

THE WORKS OF GIRALDUS CAMBRENSIS. Vol. II. *Edited by* the Rev. J. S. BREWER, M.A., Professor of English Literature, King's College, London, and Reader at the Rolls.

LETTERS AND PAPERS ILLUSTRATIVE OF THE WARS OF THE ENGLISH IN FRANCE DURING THE REIGN OF HENRY THE SIXTH, KING OF ENGLAND. Vol. II. *Edited by* the Rev. J. STEVENSON, M.A., of University College, Durham, and Vicar of Leighton Buzzard.

DESCRIPTIVE CATALOGUE OF MANUSCRIPTS RELATING TO THE EARLY HISTORY OF GREAT BRITAIN. *Edited by* T. DUFFUS HARDY, Esq.

*In Progress.*

HISTORIA MINOR MATTHÆI PARIS. *Edited by* Sir F. MADDEN, K.H.,  
Chief of the MS. Department of the British Museum.

CHRONICON ABBATIE EVESHAMENSIS, AUCTORIBUS DOMINICO PRIORE  
EVESHAMIE ET THOMA DE MARLEBERGE ABBATE, A FUNDA-  
TIONE AD ANNUM 1213, UNA CUM CONTINUATIONE AD ANNUM  
1418. *Edited by* the Rev. W. D. MACRAY, M.A., Bodleian  
Library, Oxford.

A ROLL OF THE IRISH PRIVY COUNCIL OF THE 16TH YEAR OF THE  
REIGN OF RICHARD II. *Edited by* the Rev. JAMES GRAVES.

POLYCHRONICON RANULPHI HIGDENI, with Trevisa's Translation.  
*Edited by* C. BABINGTON, B.D., Fellow of St. John's College,  
Cambridge.

*June 1861.*